THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

FOR AUGUST, 1802.

Inter libros ii demum ſunt plurimùm eſtimandi, qui, quod eſt utile, cum dulci plurimùm miſcuerint.

ORIGINAL CRITICISM.

The Hiſtory of the Rebellion in the Year 1745. By John Home, Eſq. 4to. Pp. 394. 1l. 1s. boards. Cadell and Davies. 1802.

UNQUESTIONABLY there is no circumſtance, which, on a calm contemplation, is calculated more deeply to impreſs the mind, than the inſtability of power, and the periſhable nature of all human grandeur. When thoſe who have been placed on the ſummits of life, who have directed the councils, and ſwayed the ſceptre of a kingdom, are ſunk into misfortune, it affords an awful ſchool of inſtruction, as well as pity. The virtues they have diſplayed, and the crimes they have committed, no longer retain their relative value in our eſtimation: we willingly palliate the one, and we delight to applaud, and even exaggerate, the other. In a word, all ſober view of truth, or eſtimate of character is now at an end; and we feel irreſiſtibly rivetted to the ſtriking compariſon of the ſtate to which they have ſunk, with the height from which they have fallen.

Perhaps the page of hiſtory affords no example more pregnant with ſuch ſtriking reverſe of fortune, than the ſtory of the HOUSE of STEWART, and the fate, in particular, of that unhappy prince, who ſo conſpicuouſly figured in the rebellion, in the year 1745.—Convinced as we deeply are, of the invaluable bleſſings, both civil and religious, which we now enjoy, and reprobating, as ſincerely, the deluſions of popery, and the abominable doctrines of arbitrary power, we rejoice in the fortunate iſſue, which it pleaſed Almighty God to put to the conteſt. But, at the diſtance of almoſt threeſcore

years, the hiſtorian might be permitted to render juſtice to the memory of men, who nobly ſtruggled for what *they* conceived as *right*; and the reader might give to their fate a tear of compaſſion, while he grieves for the lot of humanity. That ſuch are the feelings of the illuſtrious Perſonage now upon the Britiſh throne, on the peruſal of this hiſtory even in its *preſent* ſhape, we have little doubt; and we wiſh that the ſame amiable temper had been manifeſted by its author.

The truth is, that the conteſt in queſtion is an event peculiarly fitted to operate on the reaſon, as well as the prejudice, of the inhabitants of this iſland; ſo that it was not poſſible to render an account of it *altogether* unintereſting. What man could do, however, has been done by the preſent writer. Frigid in his conceptions, meagre as to his facts, and inſufferably tireſome and feeble in his narrative, he has achieved enough to prove the *capabilities* of the ſubject; and among the good effects which his volume is calculated to produce, will, we hope, be that of calling forth the efforts of ſome abler pen. During the viſits of the far-famed author of "Douglas" to the ſouth, we had, in former times, witneſſed his talents for anecdote, as well as his delight in egotiſm: but it was really ſomething different from this, ſomething more akin to the reſpectable goſſipping of Plutarch that we expected; and we were even prepared to have forgiven an old acquaintance, if, together with the *well-told* adventures of "Charles Stuart," we had alſo got the hiſtory of *John Home*. As there is, however, no book ſo perfectly meritorious, as not to be liable, in ſome ſort, to objection, ſo there is no one ſo entirely objectionable, as to be deſtitute of merit. The viſible preponderance of the former over the latter quality in the preſent work, added to the utter diſappointment in the expectations we had formed of it, has naturally excited theſe ſentiments. Yet we might have reflected how limited is the ſphere of human genius, and that equally to excel in oppoſite departments of literature, is rarely given to the ſame man. It is one thing to produce a ſingle good acting tragedy, and another to come forth an accompliſhed hiſtorian. Notwithſtanding, we ſhall endeavour to give a fair and impartial account of this Hiſtory to our readers. We ſhall attempt, in an analyſis of the work, to notice its errors, to correct its prejudices, and, in one place, even to ſupply its defects; extracting, at the ſame time, ſufficient ſpecimens of the good, as well as the bad, which it certainly contains.

He who with eager eyes opens this quarto volume, will augur ill of it from the Dedication, and no better from the Preface. To dedicate a Hiſtory of the Rebellion to his Majeſty, was, without doubt, a *ſingular* ſtep. It obviouſly proclaimed the performance to be the *cold production* of a party-man: becauſe, on the one hand, no writer of delicacy would have addreſſed to his ſovereign a panegyric on his enemies; and, on the other, he would as little have ſtood prominently forward, if he really meant to do *juſtice* to his friends. All that we can collect from ſo curious a piece of dedicatory compoſition is this;

this; "That the author, John Home, *hath* had the good fortune to be praiſed by his Majeſty; *ergo*, it would ill become the ſaid John Home to praiſe the virtues of his ſovereign!"—So much for the Dedication.—In regard to the Preface, it is ſo utterly incoherent in itſelf, and ſo totally irrelevant to the ſcope of the hiſtory, that we will not waſte time, by dwelling on it for a moment. If the author *did* chance to delay, till it was rather *late*, the taſk of compoſing theſe introductory pieces, it ſurely would not have been difficult to furniſh them reſpectably, and even *ready-made*, from the literary manufactories of London or Edinburgh.

Mr. Home ſets out with an account of the Highlands, and Highlanders of Scotland, which, although very imperfect, is the moſt valuable part of his book. Having had no very accurate notion ourſelves of the extent of the diſtricts, which are denominated "the Highlands of Scotland," until we peruſed Mr. Home's account, we ſhall, for the benefit of ſuch of our readers as may be in ſimilar ignorance, extract what he ſays concerning the limits of that ſingular country.

"Scotland is divided into Highlands and Lowlands: theſe countries, whoſe inhabitants ſpeak a different language, and wear a different garb, are not ſeparated by firths or rivers, nor diſtinguiſhed by northern and ſouthern latitude: the ſame ſhire, the ſame pariſh at this day, contains parts of both; ſo that a Highlander and Lowlander (each of them ſtanding at the door of the cottage where he was born) hear their neighbours ſpeak a language which they do not underſtand.

"That the extent and limits of the country called the Highlands (at the time of which I write) may be ſeen at one glance, a map of Scotland is prefixed to this volume, where a winding line, from Dumbarton upon the river Clyde, to Duniſtra upon the firth of Dornoch, ſeparates the Highlands from the Lowlands.

"This line, beginning at Dumbarton, goes on by Crieff and Dunkeld to Blairgowrie in Perthſhire, from which it runs directly north to the foreſt of Morven, in the heights of Aberdeenſhire: at (from) Morven it proceeds ſtill northwards to Carron in Banffſhire: from Carron it takes its courſe due weſt, by Tarnoway, in the ſhire of Munay, to the town of Nairne (in the ſmall ſhire of that name): from Nairne the line is continued by Inverneſs to Conton, a few miles to the weſt of Dingwall in Roſs-ſhire: at Conton it turns again to the north-eaſt, and goes on to Duniſtra, upon the ſouth ſide of the frith of Dornoch, where the line of ſeparation ends; for the country to the north of the frith of Dornoch (that runs up between Roſsſhire and Sutherland) is altogether Highland, except a narrow ſtripe of land, between the hills and the German ocean, which waſhes the eaſt coaſt of Sutherland and Caithneſs. To the weſt of this line lie the Highlands and Iſlands, which make nearly one half of Scotland, but do not contain one eighth-part of the inhabitants of that kingdom. The face of the country is wild, rugged, and deſolate, as is well expreſſed by the epithets given to the mountains, which are called the grey, the red, the bleak, and the yellow mountains, from the colour of the ſtones of which, in ſome places, they ſeem to be wholly compoſed, or from the colour of the moſs, which, in other places, covers them like a mantle."

Of the ſimple manners, and abſtemious habits of the inhabitants, the author thus writes:

" In the Highlands there are no cities, nor populous towns, no trade or (nor) commerce, no manufactures, but for home conſumption; and very little agriculture. The only commodity (produce) of the country, that fetches money, is cattle; and the chief employment of the inhabitants is to take care of the herds of their black cattle, and to wander after them among the mountains.

" From this account of the Highlands, it is manifeſt, that the common people, earning little, muſt have fared accordingly, and lived upon very little: but it is not eaſy to conceive how they really did live, and how they endured the want of thoſe things, which other people call the conveniencies, and even the neceſſaries of life. Their houſes ſcattered in a glen* or ſtrath, were uſually built of ſod or turf, ſometimes of clay, and ſtone without lime. In ſuch habitations, without houſehold ſtuff, or utenſils wrought by an artificer, the common people lived during the winter,† lying upon boards with heath or ſtraw under them, and covered with their plaids and blankets. For a great part of the year, they ſubſiſted chiefly upon whey, butter, cheeſe, and other preparations of milk, ſometimes upon the blood of their cattle,‡ without much grain or animal food, except what of the latter they could procure by fiſhing or hunting, which, before the late rebellion, were free to people of all ranks, in a country where the rivers and lakes ſwarmed with fiſh, and the hills were covered with game. Making a virtue of neceſſity, the Highlanders valued themſelves upon being able to live in this manner, and to endure cold and hunger to a degree almoſt incredible. In thoſe days, the chieftains and gentlemen, who were, many of them, ſtock-farmers and graziers, though much better accommodated than their inferiors, occaſionally lived like the common people,§ and contended with them in hardineſs, maintaining that it was

---

* " A glen is a narrow vale with a rivulet, and hills on each ſide.—A ſtrath is a valley with its hills, and a river." From this *accurate* definition it might be neceſſary for us, who never ſaw the Highlands, to aſk, in what part of the valley are the ſaid hills, and in what part the river? Is the river on the tops of the hills, or are the hills at the bottom of the river?—*Rev.*

† " The winter town, as it was called, conſiſted of a number of ſuch houſes, and ſometimes a better one belonging to a gentleman or farmer.—In ſummer, the Highlanders left the winter town, with their cattle and ſervants, and went to the hills (for to each of the winter towns belonged a conſiderable tract of land in (on) the adjacent hills). There they built temporary huts in the ſhylings, or beſt ſpots of paſture, removing from one ſhyling to another, when the graſs failed. About the end of Auguſt they left the hill, and returned to the winter town." We had underſtood that the huts themſelves were denominated " ſhylings."—*Rev.*

‡ " The firſt thing the Highlanders did, when they went to the hills, was to bleed all their black cattle; and boiling the blood in kettles, with a great quantity of ſalt, as ſoon as the meſs became cold and ſolid, they cut it in pieces, and laid it up for food."

§ " The Highland gentlemen uſed to make hunting-parties, and go to the

was unworthy of a Highlander to ſtand in need even of oatmeal, to diſcharge the prime duty of man, and fight for his chief. In theſe words, which are their own,* the Highlanders expreſſed their opinion of themſelves, and their enthuſiaſm for clanſhip."

We muſt acknowledge, that we have no where met with ſo clear and ſatisfactory an account of the origin and progreſs of that attachment manifeſted by the Highlanders to the Houſe of STEWART, as is given in the preſent work. It commenced, as it appears, in the time of Charles I. when that diſtinguiſhed general, the Marquis of Montroſe, procuring the King's commiſſion to command in Scotland, raiſed the Highlanders in the royal cauſe, and, by his popular talents, and brilliant victories, fixed them in the intereſt of that unfortunate family. Not that this fierce and uncultivated people ever entered into the diſputes, civil or religious, which had given riſe to the war: Montroſe had the addreſs to excite and direct their characteriſtic enthuſiaſm; and they conſidered, merely in the light of "an injured chief," the prince for whom they ſo nobly and ſucceſsfully combatted. Accordingly, at the era of the Reſtoration, the Highlanders were in great favour with Charles II. and afterwards with his brother King James; and were more than once employed by thoſe monarchs to chaſtiſe the inſolence, and control the obſtinacy of the covenanters. Soon after the Revolution, the Highlanders took arms to oppoſe the government of King William.—From the year 1689, they kept up a conſtant correſpondence with James II. during his reſidence in France, and afterwards with his ſon, both in France and Italy. On the acceſſion of the family of Hanover in 1714, they again flew to arms.—In 1716, another rebellion, at the inſtigation of Spain, broke out in the Highlands: but both of theſe were of ſhort duration, and were eaſily cruſhed by the vigour of the government. Thus we find, that the attachment of the Highlands, and, in fact, of the moſt populous and warlike diſtricts, had uniformly continued, from the time of Charles I. to that of George II.—It is remarkable, that the principles of *Jacobitiſm* and *Whiggiſm*, embraced, at firſt, by the different clans, during the misfortunes of

---

the hills in time of froſt and ſnow, where they remained ſeveral days.—They carried with them no proviſions, but bread and cheeſe, with ſome bottles of whiſky, and ſlept upon the ground, wherever night overtook them, wrapped up in their plaids."—We have heard an anecdote on this ſubject, which, if known to Mr. Home, ſhould not have been omitted here. A hardy chieftain, when ſtretching himſelf out to ſleep on ſuch an occaſion, happened unluckily to caſt his eye upon his ſon (a lad of twenty), who had, with great care, made a *pillow of ſnow*; and, laying it under his head, begun to ſleep with great ſatisfaction.—No, no; (ſaid the father, ſtarting up with indignation, and with one kick of his foot annihilating the pillow,) this is too ſoon, truly, to indulge in *luxuries!*—*Rev.*

* "The words of Sir Ewen Cameron, often quoted by his countrymen."

Charles I. invariably adhered to them, down to the year 1745.—The Macdonalds, the Camerons, the Frazers, and many others, were eminent for the former; while the Campbells, the Grants, &c. profeſſed the latter, with at leaſt an equal degree of pertinacity. In ſeaſons of peace, the moſt hoſtile nations never entertained againſt each other a more ſettled animoſity: and, when ſtrife aroſe, from whatever origin, it was ſure to blaze forth, with all the fury of civil war.*

By various adminiſtrations in England, and theſe not deficient in political wiſdom, it is certainly ſingular, that no meaſures were taken to reconcile to government the diſaffected clans, who lived, under their chiefs, continually in arms;† although, from the Stuart papers, brought to light by Macpherſon, it appears, that the number of men they could bring into the field was computed at no leſs than 12,000; and the experience of nearly a century had evinced, that every declaration of war with France or Spain, which rendered neceſſary the ſervice of the army abroad, was the certain ſignal for rebellion at home. Of this danger government was ſeriouſly warned, in the year 1738, by a very eminent man, Duncan Forbes of Culloden, Lord Preſident of the Court of Seſſion, or ſupreme court of judicature in Scotland, whoſe ſervices probably were greater, and certainly they were worſe requited, than thoſe of any other perſon who was inſtrumental, in averting the calamities of a moſt alarming period. The meaſures which he propoſed, together with the character of the man, we ſhall lay before our readers, in the words of our author himſelf; both becauſe we conſider the paſſage as one of the moſt memorable in his book, and becauſe it preſents one of the few occaſions, on which Mr. Home has made an attempt at any thing like delineation of character.

"Duncan Forbes, born a younger brother, and bred to the law, had paſſed through the different offices of that profeſſion, which uſually lead to

---

* "The chiefs ſometimes went to law with one another; but the deciſions of the Court of Seſſion, and the judgments of the Privy Council, were not of much avail, unleſs the party, who had obtained judgment in his favour, was more powerful than his antagoniſt, or better ſupported by his neighbouring chiefs. Locheil and Mackintoſh were at law, and at war, for 360 *years!*" See note, p. 10.

† The feudal ſyſtem, in its original purity, prevailed in the Highlands previous to the year 1746, when the hereditary juriſdictions were aboliſhed by law. The wealth of a chieftain was then not eſtimated by *money*, but by the number of his military retainers. "About the year 1740," (ſays Mr. Home, at p. 20, in note) "ſome low-country gentlemen made a party to viſit the Highlands, when they were entertained, at the houſe of one of their chiefs, with great hoſpitality, and a profuſion of game, fiſh, and French wine. One of the gueſts aſked the landlord, ſomewhat bluntly, What was the rent of his eſtate? He anſwered, he could raiſe 500 men. This ſtory is told of Macdonald of Keppoch, who was killed at the battle of Culloden."

the

the chair, univerſally eſteemed, and thought ſtill worthy of a higher office than the one he held.—When called to preſide in the ſupreme court of juſtice in Scotland, he fully anſwered the expectations of his countrymen: his manners gave a luſtre to the dignity of his ſtation; and no preſident of the Court of Seſſion was ever more reſpected and beloved. He was a whig upon principle; that is, he thought the government eſtabliſhed at the revolution was the beſt form of government, for the inhabitants of Britain. In the end of autumn, in the year 1738, he came to Lord Milton's houſe at Brunſtane, one morning before breakfaſt. Lord Milton was ſurpriſed to ſee him at ſo early an hour, and aſked what was the matter? A matter, replied the preſident, which, I hope, you will think of ſome importance. You know very well, that I am, like you, a whig; but I am alſo the neighbour and friend of the Highlanders, and intimately acquainted with moſt of their chiefs. For ſome time, I have been revolving in my mind different ſchemes for reconciling the Highlanders to government: now I think the time is come to bring forward a ſcheme, which, in my opinion, will certainly have that effect.

"A war with Spain ſeems near at hand, which, it is probable, will ſoon be followed by a war with France; and there will be occaſion for more troops than the preſent ſtanding army: in that event, I propoſe that government ſhould raiſe four or five regiments of Highlanders, appointing an Engliſh or Scotch officer of undoubted loyalty to be colonel of each regiment; and naming the lieutenant-colonel, majors, captains, and ſubalterns from this liſt in my hand, which comprehends all the chiefs and chieftains of the diſaffected clans, who are the very perſons, whom France and Spain will call upon, in caſe of a war, to take arms for the Pretender. If government pre-engages the Highlanders in the manner I propoſe, they will not only ſerve well againſt the enemy abroad, but will be hoſtages for the good behaviour of their relations at home: and, I am perſuaded, that it will be abſolutely impoſſible to raiſe a rebellion in the Highlands.—I have come *here* to ſhow you this plan, and to entreat, if you approve of it, that you will recommend it to your friend Lord Ilay,* who, I am told, is to be here to-day or to-morrow, in his way to London.

"I will, moſt certainly, (ſaid Milton) ſhow the plan to Lord Ilay; but I need not recommend it to him; for, if I am not much miſtaken, it will recommend itſelf.

"Next day, the Earl of Ilay came to Brunſtane: Lord Milton ſhowed him the preſident's plan, with which he was extremely pleaſed, and carrying it to London with him, preſented it to Sir Robert Walpole, who read the preamble, and ſaid, at once, it was the moſt ſenſible plan he had ever ſeen, and was ſurpriſed that nobody had thought of it before.

"He then ordered a cabinet council to be ſummoned, and laid the plan before them, expreſſing his approbation of it in the ſtrongeſt terms, and recommending it as a meaſure which ought to be carried into execution immediately, in caſe of a war with Spain. Notwithſtanding the mi-

* "Archibald Earl of Ilay (who, in the year 1743, ſucceeded his brother John Duke of Argyll) was the friend of Sir Robert Walpole; and, during the long adminiſtration of that miniſter, had the management of the king's affairs in Scotland committed to him: Lord Milton, Juſtice Clerk, was ſub-miniſter to Lord Ilay."

niſter's recommendation, every member of the council declared himſelf againſt the meaſure, aſſuring Sir Robert Walpole, that, for his ſake, they could not poſſibly agree to it; that, if government ſhould adopt the plan of the Scots (Scotch) judge, the patriots (for ſo the oppoſition was called) would exclaim, that Sir Robert Walpole, who always deſigned to ſubvert the Britiſh conſtitution, was raiſing an army of Highlanders to join the ſtanding army, and enſlave the people of England. The plan was ſet aſide; and next year (1739) Britain declared war againſt Spain."

Of the truth of this anecdote we can entertain no doubt, as we find, by a note of the author, that he had it particularly from Lord Milton himſelf; and Mr. Home, whatever be his faults, has a title to our reſpect on the ſcore of authenticity. Had not the judicious plan of the Lord Preſident Forbes been unfortunately rejected by a timid policy, there is reaſon to believe, that the rebellion in 1745 would never have taken place; ſo true it is, that the beſt intereſts of the community are too often obſtructed by party, or ſacrificed to prejudice; while, on the other hand, the happineſs of ſtates, and the revolutions of empires, may as frequently depend on the efforts or the genius of a ſingle man.

It appears that, in the beginning of the year 1744, when our grand fleet was in the Mediterranean, and the greater part of our troops engaged on the continent, in ſupporting the doubtful fortunes of the houſe of Auſtria, an invaſion of a moſt alarming nature threatened Britain. Maréchal de Saxe, with the young Pretender, at the head of a French army conſiſting of 15,000 men, were on the point of landing on the Engliſh coaſt; while the diſaffected Highlanders in the north, with 3000 French auxiliaries, were to have commenced the war in that quarter of the iſland.—Partly owing to the vigilance of the government, and partly to a ſtorm at ſea, which wrecked many of the tranſports off Dunkirk, the French abandoned the enterprize. But, as Mr. Home juſtly obſerves, Prince Charles's ſudden appearance in the Highlands, in the following ſeaſon, can be conſidered only as "a fragment of the original deſign," and proceeded chiefly from his chagrin, at perceiving himſelf to be the dupe of French artifice. It is probable, alſo, that the peculiar caſt of the Prince's character (of which Mr. Home takes no notice) tended prematurely to accelerate the expedition; and that, indeed, bore ſufficient evidence of the ſanguineneſs of temperament, and the raſhneſs of enterpriſe, which ſo conſpicuouſly marked it.

Without any thing but promiſes from the French miniſtry, and with no proſpect of ſucceſs from his Scottiſh adherents, unleſs powerfully ſupported by a foreign armament, the loſs of the battle of Fontenoy by the allies (on the 11th of May, 1745), at once determined Prince Charles to try his fortune in Britain. He embarked, accordingly, at St. Lazaire, on the 20th of June, with ſeven attendants. His entire force conſiſted of an old 60 gun ſhip, that never made out the voyage, and was furniſhed by two private individuals, and of a ſmall French frigate, well named the Doutelle. After narrowly

ly eſcaping ſome Engliſh ſhips of war, and endeavouring to touch at various parts of Scotland, he at length landed at Eriſca, an inconſiderable iſland near South Uiſt, off the weſt coaſt of Argyleſhire. The mode of his reception in that ſequeſtered diſtrict, ſerves to convey an idea of the characteriſtic prudence, but the ſtill more characteriſtic enthuſiaſm, of the Highlanders, and is thus deſcribed, not without intereſt, by Mr. Home.

" His attendants giving out that he was a young Iriſh prieſt, conducted him to the houſe of the tackſman, who rented all the ſmall iſlands; of him they learnt, that Clanronald and his brother Boiſdale were upon the iſland of South Uiſt; that young Clanronald was at Moidart upon the main land. A meſſenger was immediately diſpatched to Boiſdale, who is ſaid to have had great influence with his brother. Charles ſtaid all night on the iſland Eriſca, and in the morning returned to his ſhip. Boiſdale came aboard ſoon after: Charles propoſed that he ſhould go with him to the main land, aſſiſt in engaging his nephew to take arms, and then go, as his ambaſſador, to Sir Alexander Macdonald, and Macleod. To every one of theſe propoſals Boiſdale gave a flat negative, declaring that he would do his utmoſt to prevent his brother and his nephew from engaging in ſo deſperate an enterprize; aſſuring Charles, that it was needleſs to ſend any body to Sley; for that he had ſeen Sir Alexander Macdonald and Macleod very lately, and was deſired by them to acquaint him, (if he ſhould come to South Uiſt, in his way to the Highlands) that they were determined not to join him, unleſs he brought over with him a body of regular troops.—Charles replied in the beſt manner he could; and ordering the ſhip to be unmoored, carried Boiſdale (whoſe boat hung at the ſtern) ſeveral miles onward to the main land, preſſing him to relent, and give a better anſwer. Boiſdale was inexorable; and, getting into his boat, left Charles to purſue his courſe, which he did directly for the coaſt of Scotland; and, coming to an anchor in the bay of Lochnannagh, between Moidart and Ariſaig, ſent a boat aſhore, with a letter to young Clanronald.

" In a very little time Clanronald, with his relation Kinlochmoidart, came aboard the Doutelle. Charles, almoſt reduced to deſpair in his interview with Boiſdale, addreſſed the two Highlanders with great emotion, and, ſumming up his arguments for taking arms, conjured them to aſſiſt their prince, their countryman, in his utmoſt need. Clanronald and his friend, though well inclined to the cauſe, poſitively refuſed; and told him, one after another (the other), that to take arms without concert or ſupport, was to pull down certain deſtruction on their own heads. Charles perſiſted, argued, and implored. During this converſation, the parties walked backwards and forwards upon the deck: a Highlander ſtood near them, armed at all points, as was then the faſhion of his country: he was a younger brother of Kinlochmoidart, and had come off to the ſhip, to enquire for news, not knowing who was aboard; when he gathered, from their diſcourſe, that the ſtranger was the Prince of Wales: when he heard his chief and his brother refuſe to take arms with their prince, his colour went and came, his eyes ſparkled, he ſhifted his place, and graſped his ſword. Charles obſerved his demeanour, and, turning briſkly towards him, called out, Will not you aſſiſt me?—I will, I will, ſaid Ronald; though no other man in the Highlands ſhould draw a ſword, I am ready to die for you. Charles, with a profuſion of thanks and acknowledgements, extolled

extolled his champion to the ſkies, ſaying, he only wiſhed that all the Highlanders were like him. Without further deliberation, the two Macdonalds declared that they alſo would join, and uſe their utmoſt endeavours to engage their countrymen to take arms. Immediately Charles, with his company, went aſhore, and was conducted to Boradale, a farm which belonged to the eſtate of Clanronald.

"The perſons who landed with Charles at Boradale, on the 25th of July, were the Marquis of Tullibardine, (elder brother of James Duke of Atholl) who had been attainted in the year 1716; Sir Thomas Sheridan, who had been tutor to Charles; Sir John Macdonald, an officer in the Spaniſh ſervice; Francis Strickland, an Engliſh gentleman; Kelly, a clergyman, who had been ſent to the tower of London, for his concern in the Biſhop of Rocheſter's plot; Æneas Macdonald, a banker in Paris, who was Kinlochmoidart's brother; and Buchannan, the meſſenger ſent to Rome, by Cardinal de Tencin."

From his retreat at Boradale the Prince immediately ſent meſſengers to the principal clans, to which he looked for aſſiſtance; and the firſt chief that came to him was a very diſtinguiſhed and amiable character, Cameron of Locheil.

"Donald Cameron, called by the Highlanders *Young* Locheil, (for his father was ſtill alive, but attainted, and in exile) had ſucceeded, in the year 1719, to his grandfather Sir Ewen Cameron (of whom ſo many marvellous ſtories are told by his countrymen at this day). Educated in the principles of his anceſtors, Locheil was devoted, like them, to the family of Stuart; and the old Pretender had conceived ſo great an opinion of the character and influence of this chief, that, in the year 1729, he wrote him a letter with his own hand, in which he gives him full and ample powers to treat with ſuch of his friends in Scotland, as he thought might be truſted, and ſettle every thing concerning his affairs. The Jacobites in the Highlands, and in the Lowlands of Scotland, were acquainted with the contents of this letter, and had recourſe, upon every occaſion, to Cameron of Locheil.—He was one of the ſeven, who, in the year 1740, ſigned the Aſſociation, which Drummond of Bochaldy carried to the old Pretender at Rome; and, when the court of France, after the diſaſter (by ſtorm) at Dunkirk, withheld their aid, he was one of thoſe, who ſent over Murray to diſſuade Charles from coming to Scotland, without a body of foreign troops; and he was not a little troubled, when he received a letter from Charles, acquainting him that he was come to the Highlands, and deſired to ſee him immediately. Locheil complied with the requeſt of the letter. He was no ſooner arrived at Boradale, than Charles and he retired by themſelves.

"The converſation began, on the part of Charles, with bitter complaints of the treatment he had received from the miniſters of France, who had ſo long amuſed him with vain hopes, and deceived him with falſe promiſes; their coldneſs in his cauſe, he ſaid, but ill agreed with the opinion he had of his own pretenſions, and with that impatience to aſſert them, with which the promiſes of his father's brave and faithful ſubjects had inflamed his mind. Locheil acknowledged the engagements of the chiefs, but obſerved, that they were no ways (no wiſe) binding, as he had come over without the ſtipulated aid; and, therefore, as there was not the

the leaſt proſpect of ſucceſs, he adviſed his Royal Highneſs to return to France, and to reſerve himſelf and his faithful friends for a more favourable opportunity. Charles refuſed to follow Locheil's advice, affirming that a more favourable opportunity than the preſent would never come: that almoſt all the Britiſh troops were abroad, and kept at bay by Marſhal Saxe, with a ſuperior army: that in Scotland there were only a few new-raiſed regiments, that had never ſeen ſervice, and could not ſtand before the Highlanders: that the very firſt advantage, gained over the troops, would encourage his father's friends at home to declare themſelves: that his friends abroad would not fail to give their aſſiſtance: that he only wanted the Highlanders to begin the war.

"Locheil ſtill reſiſted, entreating Charles to be more temperate, and conſent to remain concealed where he was, till he (Locheil) and his other friends ſhould meet together, and concert what was beſt to be done.—Charles, whoſe mind was wound up to the utmoſt pitch of impatience, paid no regard to this propoſal, but anſwered, that he was determined to put all to the hazard. In a few days, ſaid he, with the few friends that I have, I will erect the royal ſtandard, and proclaim to the people of Britain that Charles Stuart is come over to claim the crown of his anceſtors, to win it, or to periſh in the attempt: Locheil, who, my father has often told me, was our firmeſt friend, may ſtay at home, and learn from the newſpapers the fate of his prince.—No, ſaid Locheil, I'll ſhare the fate of my prince; and ſo ſhall every man, over whom nature or fortune has given me any power. Such was the ſingular converſation, on the reſult of which depended peace or war. For it is a point* agreed among the Highlanders, that if Locheil had perſiſted in his refuſal to take arms, the other chiefs would not have joined the ſtandard without him, and the ſpark of rebellion muſt have inſtantly expired. It was otherwiſe decreed."

Sir John Cope, who commanded in chief in Scotland, learning, ſoon after, that the Pretender had drawn together a conſiderable force,

---

* "It is no leſs certain, though not ſo generally known, that Locheil left his own houſe, determined (as he thought) not to take arms. In his way to Boradale, he called at the houſe of his brother John Cameron of Faſſefern, who came out immediately, and aſked, What was the matter that had brought him there at ſo early an hour? Locheil told him, that the Prince was landed at Boradale, and had ſent for him. Faſſefern aſked what troops the Prince had brought with him, what money, what arms? Locheil anſwered, that he believed the Prince had brought with him neither troops, nor money, nor arms; and, therefore, he was reſolved not to be concerned in the affair, and would do his utmoſt to prevent Charles from making a raſh attempt. Faſſefern approved his brother's ſentiments, and applauded his reſolution; adviſing him, at the ſame time, not to go any farther in the way to Boradale, but to come into the houſe, and impart his mind to the Prince by letter. No, ſaid Locheil, I ought, at leaſt, to wait upon him, and give my reaſons for declining to join him, which admit of no reply. Brother, ſaid Faſſefern, I know you better than you know yourſelf. If this Prince once ſets his eyes upon you, he will make you do whatever he pleaſes. Faſſefern, in the year 1781, repeated the converſation, between him and his brother, to the author of this hiſtory."

marched

marched into the Highlands, at the head of the King's troops, in order to oppoſe him: but declining to give him battle on the heights of Corryarrack, an immenſe mountain between Stirling and Fort Auguſtus, while the royal army turned off to Inverneſs, that of the rebels proceeded directly into the low country, and, without oppoſition, ſeized Edinburgh. The ineffectual preparations made to defend the city, the levying, arming, and diſciplining the *Volunteers*, make a very ludicrous appearance, and occupy by far too great a portion of the volume. But the fact is, the author had himſelf enliſted in this valiant corps; and the

Quæque ipſe miſerrima *vidi,*
Et quorum pars magna fui,

(an account which ſeems to have much ſincerity, and ſome truth in it) is, therefore, very naturally uppermoſt in his mind. We cannot, however, help expreſſing our diſapprobation of an invidious attempt to blacken the character of a moſt reſpectable, and moſt meritorious actor in the ſcenes of that period, Mr. Drummond, afterwards chief magiſtrate of the city, and its repreſentative in parliament: for the author plainly intimates, that Mr. Drummond's conduct was deſtitute of ſincerity as well as patriotiſm; and that, for the paltry purpoſes of borough-politics, he was willing to have ſacrificed the honour, together with the ſafety, of his country.

The arrival of the Prince at the palace of Holyrood-houſe, is well deſcribed, and furniſhes by far the moſt ſpirited paſſage we have been able to diſcover in Mr. Home's book. It has ſomewhat both of the outline and the colouring of an abler maſter.

"About ten o'clock the main body of the rebels, marching by Duddingſton (to avoid being fired upon by the caſtle), entered the King's Park, and halted in the hollow between the hills, under the peak called Arthur's Seat. By and by (in a ſhort time) Charles came down to the Duke's walk, accompanied by the Highland chiefs, and other commanders of his army.

"The park was full of people, (amongſt whom was the author of this hiſtory) all of them impatient to ſee this extraordinary perſon. The figure and preſence of Charles Stuart were not ill ſuited to his lofty pretenſions. He was in the prime of youth, tall and handſome, of a fair complexion; he had a light-coloured perriwig, with his own hair combed over the front; he wore the Highland dreſs, that is, a tartan ſhort coat, without the plaid, a blue bonnet on his head, and on his breaſt the ſtar of the order of St. Andrew. Charles ſtood ſome time in the Park, to ſhow himſelf to the people; and then, though he was very near the palace, mounted his horſe, either to render himſelf more conſpicuous, or becauſe he rode well, and looked graceful on horſeback.

"The Jacobites were charmed with his appearance: they compared him with Robert the Bruce, whom he reſembled (they ſaid) in his figure as in his fortune. The Whigs looked upon him with other eyes. They acknowledged that he was a goodly perſon; but they obſerved, that, even in that triumphant hour, when he was about to enter the palace of his fathers, the air of his countenance was languid and melancholy; that he

looked

looked like a gentleman, and a man of faſhion, but not like a hero, or a conqueror. Hence they formed their concluſions, that the enterprize was above the pitch of his mind, and that his heart was not great enough for the ſphere in which he moved. When Charles came to the palace he diſmounted, and walked along the piazza, towards the apartments of the Duke of Hamilton. When he was near the door, which ſtood open to receive him, a gentleman ſtepped out of the crowd, drew his ſword, and, raiſing his arm aloft, walked up ſtairs before Charles."

Scarcely had the heralds proclaimed King James VIII. at the Croſs of Edinburgh, and Prince Charles Regent of the kingdom, when Sir John Cope, who had brought his troops, by ſea, from the north, landed at Dunbar in Eaſt Lothian, and advanced to give battle to the rebels on the plain of Preſton. In Mr. Home's account of this engagement (which took place on the 21ſt of September 1745), as well as of the occurrences that immediately preceded it, his feebleneſs and prolixity are particularly conſpicuous. The royal army, overwhelmed with terror at the ſudden and furious outſet of the Highlanders, every where gave way, and, in leſs than ten minutes, were driven with great ſlaughter from the field. A victory more complete, gained by an inferior over a ſuperior force, does not occur in the records of hiſtory. Had the character of the Prince been as prompt and vigorous, as it unqueſtionably was humane, amiable, and patient, the raſhneſs of his attempt might have found ſome apology in the ſucceſs with which it was attended. Well might he have exclaimed with Cæſar, *jacta eſt alea!* the die is caſt; and, by inſtantly penetrating into England, the leſſon of celerity, which he learnt from that extraordinary man, might have enabled him to diſpute with effect the throne of his anceſtors. He who had conceived and executed the deſign of landing, with but *ſeven* perſons, at Eriſca, had no claim to *prudence*; and he had now nothing for it, except daring valour, and a generous effort of deſpair. To the timid adviſers, therefore, with whom he was ſurrounded, and who diſſuaded him from the enterprize, he might have ſaid, in the words of another uſurper than Cæſar, (and his gallant anceſtor who fell at Flodden would probably have made the reply)

—" Slaves! I have ſet my life upon a caſt,
And I will ſtand the hazard of the die."

The truth is, the battle of Preſton had rendered the Pretender maſter of Scotland. The caſtle of Edinburgh, and the forts in the north, were neither ſtrongly fortified, nor numerouſly garriſoned.—The ſudden conſternation that had ſeized the ſouthern part of the iſland, while it palſied his enemies, would inconceivably have animated and multiplied his friends. Indeed, the ſituation of either kingdom was moſt deplorable and unprotected. Our beſt troops were ſtill in Germany: the king (George II.) had but juſt come over after the battle of Dettingen; and the Dutch auxiliaries were not yet arrived in England. But the Prince conſumed, in the vain and

uſeleſs

uſeleſs parade of a court at Edinburgh, thoſe irretrievable moments, which were fortunately improved by the vigilance and energy of the government. His councils, which from the beginning were never vigorous, became, every day, more jarring as well as irreſolute.—Like too many of his anceſtors, he appears to have been eaſily influenced by the opinions of other men; and while he was preſſed, on the one hand, by the ardour of Lord George Murray and the Duke of Perth, he was checked, on the other, by the caution of his tutor Sheridan, and by the puſillanimity, and perhaps the treachery, of his ſecretary Murray. Among all his adviſers there ſeemed not a man calculated to take the lead, by ſuperior boldneſs, or tranſcendent talents; and the Highland chiefs, although they adored their Prince, were incurably jealous and diſtruſtful of one another. Hence it happened, after nearly *ſix weeks* were ſpent in preparation and delay, when the reſolution to march ſouthwards was at laſt taken, the rebels beheld *two* hoſtile armies aſſembled to oppoſe them; the one headed by General Wade, and threatening them from the eaſt, the other commanded by the Duke of Cumberland, and covering the metropolis.

The manner in which the ſix weeks were ſo miſerably miſ-ſpent, that elapſed between the battle of Preſton and the march into England, is thus ſhortly deſcribed by Mr. Home, and evinces the juſtice of the foregoing remarks.

"The Prince Regent, in the morning before the council met, had a *levee* of his officers, and other people who favoured his cauſe. When the council roſe, which *often ſat very long*, for his counſellors frequently *differed in opinion with one another*, and ſometimes with him, Charles *dined in public* with his principal officers. After dinner, he *rode out with his life-guards*, and uſually went to Duddingſton, where his army lay. In the evening, he returned to Holyrood-houſe, and *received the ladies who came to his drawing-room*: he then *ſupped in public*; and generally there was *muſic at ſupper, and a ball afterwards*."

We have already mentioned the example of Cæſar. It is not recorded, as far as we know, that that great man, (although by no means inſenſible to the charms of the Roman ladies) immediately after he had paſſed the Rubicon and ſurpriſed the city, ſpent much time in debating in private, or ſupping in public. At Rome he tarried not a ſingle day; he puſhed forward to Brunduſium, where he blockaded Pompey; and thus drove him out of Italy.

Theſe are reflections, which naturally ariſe in the mind, on ſurveying the events of a moſt anxious and alarming period: but no reflections of any ſort ſeem to ariſe in the mind of Mr. Home, or, at leaſt, he omits to impart them to his readers. In fact, the great fault we have to find with his book is, that, whatever it be, it is not HISTORY. It is a meagre and deſultory detail, that has no tiſſue to ſupport, and no intereſt to enliven it. It aſſumes the range of modern hiſtory, with little of its information; and it diſplays the deficiency

deficiency of antient narrative, without any of its eloquence.—Here there is no attempt (except a very imperfect one in the outſet) to delineate a picture of manners ſo widely different from our own; to trace events to their actual origin, in the circumſtances of the times, or the character and policy of the actors; in a word, to exhibit a ſeries of facts, cauſes, and conſequences, combined with their mutual dependencies, and their various and complicated relations.—But it may be ſaid that the author aſpires no higher than the diſplay of *diligence* and *impartiality*; a praiſe, however, in all its latitude, which we cannot concede to him. Neither do we think that he ſufficiently conforms to the golden rule preſcribed, to the hiſtorian, by a great maſter; *Ne quid falſi dicere audeat, deinde, ne quid veri non audeat; ne qua ſuſpicio gratiæ, ſit in ſcribendo, ne qua ſimultatis.*—We acknowledge that, in general, he tells the truth, although, as will be ſeen in the ſequel, by no means the *whole* truth. Yet ſometimes he writes like a whig, who is a ſecret favourer of the Jacobites; and ſometimes like a Jacobite, who is an open apologiſt of the whigs;

Pergit pugnantia ſecum
Frontibus adverſis componere;

thus unhappily purſuing the certain method, not of gaining the ſuffrage, but of loſing the favour and partiality of both. The book, nevertheleſs, we ſincerely believe to be the very beſt book that Mr. Home was capable of producing; and with which, ſuch as it is, the reader muſt be contented.

Should theſe ſtrictures, which a ſenſe of duty, but no prejudice againſt the author, has drawn from us, be thought by any unneceſſarily ſevere, we beg leave to adopt the language, while we aſſert the freedom, of a wiſe antient; who, poſſeſſing himſelf an extenſive knowledge of men, and a keen diſcernment of merit, well knew the general unwillingneſs of his age to acquieſce in the ſober deciſions of criticiſm: *Si laudaveris, parcus, ſi culpaveris, nimius fuiſſe dicaris; quamvis illud pleniſſimè hoc reſtrictiſſimè feceris:—Sed hæc nos non retardant.*

[*To be concluded in our next.*]

Archaeologia; *or*, *Miſcellaneous Tracts relating to Antiquity.*

(*Continued from* P. 238.)

THE tenth article is "*an examination of an inſcription on a barn in* Kent; *the mantle tree in the Parſonage houſe at* Helmdon *in* Northamptonſhire, *as deſcribed by the Profeſſors* Wallis *and* Ward, *reviſed*; *and Queries and Remarks on the general uſe of Arabic Numerals in* England. *In a Letter from the Rev.* Samuel Denne, F. A. S. *to* Richard Gough, *Eſq.*"

In the tenth volume of the Archaeologia was an article by the Rev. Mr. North, that we thought at the time to be very convincing,

as

as very argumentative, very learned, and very comprehenſive. This dated the introduction of thoſe numerals into England, about the year 1240; and ſeemingly upon ſound hiſtorical authority.

" To this great reſtorer of learning Robert Groſthed, biſhop of Lincoln," he ſaid at the cloſe, " we of this nation principally owe, I apprehend, our knowledge of the cyphers or preſent figures. The authority [which] I have for this notion has, to my great ſurprize, been hitherto overlooked, though very remarkable and equally clear. It is in the continuation of Matthew Paris' *Historia ad an.* 1251, p. 1112. edit. Parkeri, where he gives an account of the death of John Baſingſtoke, archdeacon of Leiceſter. ' Hic Magiſter Johannes figuras Græcorum numerales, et earum notitiam et ſignificationes, in Angliam portavit, et familiaribus ſuis declaravit; per quas figuras etiam literæ repreſentantur. De quibus figuris hoc maximé admirandum, quód unicâ figurâ quilibet numerus repreſentatur; quod non eſt in Latino, vel in Algariſmo.'* How long his return from Athens was before his death, we are not informed: but as to the teſtament of the twelve patriarchs, which John firſt mentioned to biſhop Groſthed, Matthew Paris tells us p. 800,† the biſhop tranſlated it into Latin in the year 1241; and ſuppoſing he ſent to Greece for them as ſoon as he received information of them, and allowing two or three years for that buſineſs, we may ſuppoſe John Baſingſtoke's return from Athens was between 1235 and 1240. There have been no ſpecimens produced of them, which are undoubted before that time. Matthew Paris himſelf knew them not, if we may credit the manuſcript *in* his hand *in* the king's library, *in* which the dates are all *in* Roman letters.‡ Johannes de Sacro Boſco, Prefacius Judæus, whoſe tables, wrote [written] in 1308, are in the king's library, and Roger Bacon, who all uſed the figures, lived and wrote till after the time above aſſigned for the introduction of them. That Thomas Rithanger, or whoever was the continuator of Matthew Paris's hiſtory, ſhould call them *figuras Græcorum*, is no wonder: for, if we will not with Huetius, or before him Petrus Daſypodius, profeſſor of mathematics at Straſburgh, ſuppoſe them to be derived from the leſſer Greek letters, yet, as the introduction of them to us was from Greece, he might without impropriety call them *Græcorum figuras*, even if we muſt ſuppoſe them originally invented among the Indians, whoſe country, arts, and ſciences were ſo little known in this part of the world."§

This reaſoning ſeemed to us at the time, we remember, as ſtrong as the very nature of the caſe would admit. It does not, however, ſeem quite ſo ſtrong to us at preſent. Yet it has been adopted, we believe, by the generality of ſcholars ever ſince. And the author has alſo adverted to the inſcription at Helmdon, of which he would " not venture to attempt an explanation;" yet he did " venture to foretell, that ſome other and different account " than what Wallis

---

* This is in Watts's edition, p. 721, under the year 1252.

† In Watts's, p. 528.

‡ So careleſs has this thinking author been, concerning his language here.

§ P. 374—376.

or

or Ward had given, " will hereafter appear if the original piece of wood remains undefaced."* It actually remains, though not wholly undefaced; and it is the deſign of the preſent article, to conſider this with ſome other inſcriptions, in order to fix more preciſely ſtill the æra of the Arabick numerals appearing among us. The author has taken much pains upon the ſubject, ranges through a variety of arguments, and ſhews an extent of reading; but, what is more to his honour, thinks ſolidly and reaſons powerfully through all.

The firſt inſcription is a ſuppoſed union of theſe Arabick numerals 1102, upon a window-frame of ſtone at the end of a large barn, and on the impoſt of a door-caſe in an oaſt-houſe or hop-kiln, near the barn, at Preſton-hall, nigh Aylesford in Kent, the ſeat of the Colepepers formerly. Mr. Haſted engraved the former in his Hiſtory of Kent, and produced both of them as proofs for the uſe of thoſe numerals in 1102. But the date is accompanied with the letters *T C* three times repeated, the initials of the name of Thomas Colepeper, and with five ſhields of arms, one of them the Colepeper arms alone, the others of Hardreſhall quartered with them. Theſe ſurely will prove ſufficient ſignatures, for the age of the inſcription. Now

" Thomas Colepeper, ſon of John Colepeper, who married Elizabeth, heireſs of Sir John Hardreſhall, ſucceeded his father in the manor of Bayhall in Pembury, and there kept his ſhrievalty in the 17th and 18th years of King Richard the ſecond. Nor can I collect from any part of the pedigree, as detailed by Mr. Haſted" himſelf, " that there could have been reſident at Preſton-hall any male deſcendant from the Colepepers of Bayhall, who, as ſuch, could have any pretenſion to the arms of Hardreſhall. The claim, as I conceive, muſt have been founded on the marriage of Thomas Colepeper, who died in 1587, with Margaret Colepeper daughter of Thomas Colepeper, of Bedgebury in Gondherſt, who was lineally deſcended from the Colepepers of Bayhall; and, if ſo, their ſon Thomas Colepeper, who ſucceeded his father at Preſton-hall, and died in 1602, had a right to quarter the arms of Hardreſhall with his paternal coat. Viewing the inſcription on the oaſt-houſe," which is the ſecond of the two and on the impoſt of a door-caſe there, " T. C. with the Colepeper arms ſingle might have reference to the father, and the other T. C. with the ſhield quartered to the ſon."†

In this view of things the ſimple arms can belong only to a man who died in 1587, and the quartered to one who died in 1602. The numerals then, 1102, are gone at once to the moon for characters of a year. As all things loſt on earth are treaſured there.

" The ſtyle *of* ſtructure *of* the oaſt-houſe," alſo, " is conformable to the buildings of that age, and the ſame obſervation will apply to the barn.—The ſide-walls of the northern bay" in the barn, " are conſtructed with ſtone to the height of about ſix feet and nine inches, but along the other

* P. 370. † P. 109—110.

bays the height is gradually leſſened; and near the ſouth end there is a very low underpinning of ſtone, and above the ſtone work to the eaves the ſides are boarded. The ſouth end of the barn, almoſt from the ground, is of brick. The north-end wall is of brick" too, "raiſed upon rag-ſtones of [to] the height of ſix feet; and the four corners of the barn coigns *of* ſtone, of the ſame kind. The oaſt-houſe is entirely of brick, except that there are ſtone coigns at the corners. This building is of workmanſhip not inelegant; and, were it viewed by a ſurveyor converſant in antient architecture, I am aſſured he would not fix its age before the end of the ſixteenth century." *

Thus the aſpect of the building unites with the hiſtory of the arms, to refer the initial letters, the dates, and the arms, to the only man who had all combined in his name or his perſon, even that Thomas of Preſton-hall who died in 1602. Yet, in order to go ſtill deeper into theſe ſuppoſed dates, let us obſerve from another ſuggeſtion of Mr. Denne's, that to "Thomas Colepeper, by whoſe direction the numerals 1102 were affixed to the barn and oaſt-houſe, ſuppoſing them to ſpecify a year (and they can hardly be otherwiſe conſtrued); they muſt have marked what he deemed an important æra in his family. For, before my late excellent friend Dr. Joſeph Milner improved this ſeat, and took down" on the modern plan "a high wall that was in the front of it" on the antient plan, the plan perhaps beſt calculated for dignity as well as privacy; "there were two more inſcriptions bearing the ſame date. One of them, as mentioned by Mr. Haſted, was a chimney; the other, as noticed by Dr. Harris, *on* an old ſtone-portal *on* the left hand of the gate. And, if the family had really inhabited this manſion five hundred years, it is not in the leaſt ſurpriſing, that a deſcendant ſhould be ſolicitous to thus perpetuate ſo memorable an event.†" That very Thomas, who was the ſon of a Margaret Colepeper of Bedgbury, who was thus deſcended from the Colepepers of Bayhall, and finally a ſucceſſor to his own father at Preſton Hall, appears to have been ſo elated with the combination of ſo many branches in his own ſtem of the Colepepers; as to have become an antiquary from mere pride of family, and to have fixed up the year 1102 with his own name, with his own arms either ſingle or quartered, in order to ſhow the perſon of the fixer, as, in his opinion, the very year of the family's eſtabliſhment originally at Preſton Hall. The numerals therefore in uſe are only a little before 1602, and as 1102 a mere deſignation of *this* year in the numerals of *that*.

"To me it appears very dubious," ſays Mr. Denne in his progreſs of what we muſt call triumph over error, "whether the date on the mantle-tree of the chimney in the rectory-houſe at Helmdon in the county of Northampton, has not hitherto been miſread. The ſame of this mantle-

* P. 110—111. † P. 112.

tree

tree extended from England to Germany, from Oxford to Wirtemberg; and I chose to refer to it, because it was the first inscription brought forward in the controversy?"*

"Dr. Wallis communicated his sentiments upon it to the Royal Society, and with his paper was exhibited a drawing of the whole mantle-piece, of which there is an engraving in the Philosophical Transactions. With the hope of rendering what I have to offer upon the subject the more easily understood, my ingenious and obliging neighbour, Mr. Peete of Dartford, has furnished me with the enclosed fac simile of this engraving," which is here published in the same plate with the arms, the letters, and the views of Preston Hall; "as also with a copy of the engraving of the inscription, from a drawing made in conformity to Professor Ward's idea of it," which is equally published in the same plate.†

"Notwithstanding the avowed particularity of Dr. Wallis's account, he neglected to mention the kind of mansion and room in which he met with this ornamented mantle-piece; a point that deserved some regard. For, supposing the parlour to have been coeval with the date of the year that the Arabic numerals 1133 import, it is an older room than Westminster Hall; and, if the whole building was of the same æra, Helmdon Parsonage is probably far more antient than any other rectory-house in the kingdom. But if, which is the only probable supposition, the edifice had been rebuilt again and again, and had likewise undergone many repairs in the course of five centuries and a half; does it not somewhat border on the marvellous, that all the workmen employed should have been so extremely careful, as not to have in the least injured this relic of antiquity? For the doctor apprizes us, 'that he did not remember any other defacing, than a late paring off of one letter with a knife, by a person whom curiosity prompted to see the colour of the wood underneath."

Dr. Wallis should in accuracy have specified, what the word was. But this accuracy was neglected, because the "paring off" had been "late" or recent, and the word was remembered. It was therefore one of the three letters, that appear in Wallis's copy detached from the rest by standing above them, and that *could* consequently be pared off by a knife, in the stupidity of a defacing curiousness, without infringing upon the others.

"The inscription is thus read by him—*Mo Domi Ano* 133; but Professor Ward on a closer examination (and possibly under a prepossession, that Dr. Wallis had assigned too early a period for the introduction of Arabic numerals) thinks; that one of the characters had been misunderstood, and that it ought to be 1233. What had been taken for the second 1 being really 2, will not however, on inspection of the fac simile, satisfy an unbiassed person, that an error must not also be imputed to the Professor; and that what Dr. Wallis took for 1, and Dr. Ward for 2, is [not] the further stroke of the second *n* in the abbreviated word *anno*. And, this being granted, the character to denote the century must be sought for elsewhere."

All this is so loosely conjectural and so little convincing, that we are tired of copying it. We mean, however, to speak ourselves upon

* P. 114. † P. 115.

the point, before we conclude this article. And we proceed at preſent to ſomething more ſolid, in the reaſonings of Mr. Denne.

" Dr. Wallis obſerved, that in one half of the front of the mantle-tree there is a dragon with wings.—A dragon volant is not indeed any novel object; you find it often ſculptured, from the time of the Saxons to the preſent days. It was not only the device on the royal ſtandard of Weſſex, but a biſhop had conducted armies under it.* On a Saxon arch *in* Ditton church *in* Bucks, under the inſcription is a winged dragon with a fiſh's tail, opening its mouth at an angel. † St. George is frequently diſplayed *on* horſeback trampling *on* a dragon; and the figure of Martin abbot of Peterborough, who died in 1158, treads on a double dragon, who bites the pillars *of* the flowered arch *of* the canopy of his tombſtone;‡ and you [Mr. Gough] have obſerved, that a dragon is ſometimes" on monuments, " pierced by the croſier of a biſhop in his pontificals. In later days, however, this animal was again elevated from a poſture ſo humiliated and ſubdued," as was very appoſite for a repreſentation of that " great-dragon,—that old ſerpent,"—which is " called the Devil and Satan."§ " By the command of Henry the third a dragon, in the manner of a ſtandard of red ſamet, embroidered and otherwiſe richly adorned, was placed in Weſtminſter Abbey.‖ And in the family picture of Henry the fifth, which was the altar-piece of his chapel at Shene, there was a red dragon flying in the air. One of the banners, which Henry the ſeventh ſet up in Boſworth field, had printed on it a red dragon in alluſion to his deſcent from Cadwallader. When he arrived in London, he offered it in St. Paul's cathedral as a trophy of his victory; and, in commemoration of the ſame, he inſtituted the office of Dragon Purſuivant. King Henry the eighth bore his arms at firſt, ſupported on the dexter ſide by a red dragon; and, in the middle of his reign, he transferred the dragon to the ſiniſter ſide. It may be preſumed, *that* it was for the partiality [which] the king had to this badge, *that* the dragon is ſo frequently diſplayed in the picture at Windſor Caſtle, repreſenting the interview between the Engliſh and French monarchs; and, as Sir Joſeph Ayloffe in his deſcription ſuggeſts, it was probably from this circumſtance, [that] there is ſeen on the top of the pictures the figure of a dragon flying in the air over the Engliſh cavalcade."

This whole argument, we muſt obſerve, is only an argument *preſumptive*. If " a dragon volant is not indeed any novel object;" if " you find it often ſculptured, from the times of the Saxons to the preſent days;" even the preſumptive power of the argument is very little. The date accompanying ſuch a ſculpture *may* be Saxon, *may* be Norman, *may* be modern. But when we find the figure actually appropriated to the Tudors, and even the dragon made (as it were) the tutelary genius of their family, the power of the preſumption increaſes, and the floating probability becomes in ſome meaſure fixed. As to the " dragon flying in the air over the Engliſh cavalcade" in the picture at Windſor Caſtle, it has plainly no relation to the dra-

* " Archæologia, vol. iv. p. 51."
† " Ibid. vol. x. p. 168."
‡ " Sepulchral Monuments i. p. 24."
§ Revelations xix. 9.
‖ " Archæologia, vol. viii. p. 225."

gon

gon of Cadwallader. We ſee it before "in the family picture of Henry the fifth," as "a red dragon flying in the air." And we may ſee it once more in Lindſay's Hiſtory of Scotland, ſo replete with notices highly characteriſtic of the times; when, at the marriage of James the 5th of Scotland to the Princeſs Magdalen, daughter to the French king, with banquets, plays, and feaſts were "alſo cunning carvers, having the art of necromancy, to cauſe things to appear which were not, as *flying dragons in the air*, ſhots of fire at others heads," &c.* This kind of fireworks even retains the appellation of *ſerpents* from their form, to this day.

"In the ſculpture under examination, there is one object not noticed by Dr. Wallis, that yet ſeems to have a connexion with the dragon volant; and it will better correſpond with the age of Henry the 8th, than with the age of either Henry," of Henry either, "the 1ſt or 3d, and that is the *fleur de liz* neatly carved, at leaſt neatly engraved. We may, it is true, obſerve this device in the crown of the firſt Henry; and a few other repreſentations of it may likewiſe be traced. But it was not till the cruſade of 1090, that even the king of France introduced the *fleur de liz* into his armorial ſhield; nor was it before the reign of our Edward the 3d, that it had a place in the royal arms of England. From that time the diſplay of it became frequent. I ſhall, however, only mention what I think cannot be deemed irrelative to the notion [which] I have advanced; that in the Windſor picture, where there are four beaſts ſupporting in their paws banners of the king's badges, one is a dragon bearing up a vane azure charged with a *fleur de liz*." †

This argument, being merely preſumptive like the preceding one, partakes of courſe in all its feebleneſs. Yet it acquires an accidental addition of ſtrength, from its union with the preceding. The flower is directly at the head, and almoſt upon the noſe, of the dragon. It therefore proves both to be deſigned, for the royal arms of England. And, as the flower was never adopted into theſe royal arms before Edward the third, as the dragon too was never adopted before Henry the eighth, the inſcription accompanying theſe arms cannot poſſibly be ſo old as the firſt or ſecond Henry, cannot poſſibly be older than the eighth.

We thus come at laſt to ground a little firm. Let us purſue it, and hope for a ſafe advance. In that hope "let us now take a view of the ſiniſter diviſion of the mantle-tree, and particularly of the ſhield bearing two capital letters, imagined by Dr. Wallis (and I concur in his opinion) to denote the initials of the names of the then rector of Helmdon. Probable is it, that not having a pretenſion to a coat of arms," and, even if he had one, not adopting that mode which was purely military, of uſing *arms* for enſigns, "he might thus mark the eſcutcheon" which he adopted, and uſe a cypher as many now uſe one inſtead of arms; "and his having a ſurname is a

* P. 246. edit. 3d. Edinb. 1778. † P. 119.

distinction, that ought to be attended to. For in the twelfth century," to which the inscription as read by the doctors actually refers, "how few of the inferior clergy had a surname! and, in the next century, *de* was commonly inserted between the two names, of which the latter alluded to the place of birth, or to a place or object chosen for a peculiar reason. There is scarcely a list of parochial incumbents in Bridges's History of Northamptonshire, that will not verify this observation; but it will be sufficient, to examine that at Helmdon.* From 1283 to 1350 are entered nine rectors, and every one of them has *de* prefixed to the surname. *Walter de Rancia* being the first of them, I was led to search whether the second letter on the shield might not have been designed for *K*; but it was clearly *R*. And, as he vacated the living in 1283, he could not have been incumbent in 1133," as Wallis read the figures, "and not likely to have been so in 1233," as Ward read them. "To not one of the six following incumbents will the letters apply; nor to the next, *William Buncke Reede*, there being two Christian names prefixed, and he being rector from 1409 to 1414. The twelve succeeding rectors must also be set aside," for the same reason. "But as *Mag. Will. Renalde*, A. M. the twenty-ninth rector, was instituted in 1523, only ten years previous to the date [which] I have allotted to this inscription; it so exactly tallies, as to render it most probable that he was the rector, *who* adopted this mode of informing those, *who* came after him, that they were obliged to him for this handsome decoration of their parlour-chimney." † Here then we have an argument stronger than any before, though not urged by Mr. Denne with half its actual strength, to prove the whole mantle-piece from the very initials of the rector's name later than 1523. The argument is certainly conclusive: and the Arabick numerals themselves, if really there, cannot be earlier than the institution of the rector inscribing them.

We have thus stated the evidence about Arabick numerals, in full force as asserted by the advocates for their early introduction, yet in greater force as opposed by the contenders for their late appearance. We have dwelt particularly on the Helmdon inscription, as the first produced in the controversy, and as produced by a Wallis in union with a Ward. Yet this we have found, as 1133, refuted by its own accompaniments, as posterior much to 1133, as posterior even to 1523. Here then we should rest secure, leaving all collateral considerations to Mr. Denne, who seems to have half-lost himself and his readers in the length of his own researches, and stopping at the ultimate goal of all. But Mr. Denne, in his very useful zeal for elucidating the point, has called in a powerful auxiliary, and so ventured upon a second examination of the subject.

---

* "Bridges's History, vol. 1, p. 174." † P. 119—120.

"*Additional Remarks on the Helmdon Mantle-tree Inſcription, and on the Knowledge and Uſe of Arabic Numerals in the Thirteenth, Fourteenth, Fifteenth, and Sixteenth Centuries. By the Rev.* Samuel Denne, *F. A. S.*"

This takes up the enquiry upon a very large ſcale. But we ſhall confine our remarks within the compaſs of the ground which we have already trod.

"I have now the ſatisfaction to acquaint the ſociety" concerning the inſcription at Helmdon Parſonage, "that it does" ſtill "remain undefaced. For this article of intelligence we are obliged to our indefatigable director, who, being apprized that the mantle-tree was extant, took a journey into Northamptonſhire for the purpoſe of ſurveying it. His report ſhall be delivered in his own words.—'In the modernization * of a room,' writes Mr. Gough, 'originally 20 feet by 12, now divided into a drawing-room and book-cloſet, the mantle-tree has given way to a modern chimney-piece; not by removal or abolition, but by incloſure in a ſhelf over the fire-place, removable at the pleaſure of antiquaries. By this alteration the principal parts are preſerved, though the new wainſcot trenches a little,' rather a little too Gothickly, 'on the tops of the characters, and entirely conceals the head of the dragon. The rectory-houſe ſhews no particular mark of antiquity in the ſtyle or building, being a ſubſtantial ſtructure *of* the ſtone *of* the country, like many of its neighbours, and not calculated to contain five or ſix children."

The irrelativeneſs of *this* remark, ſo utterly unſolicited by the context, and ſo ſtrange as it appears detached here, leads us 'to ſay,' that original parſonage-houſes in general among us are as they remained in France before the late revolution, ſmall in their ſize, low in their pitch, and not calculated for children becauſe marriage was forbidden. They had only one room generally below, beſides the kitchen; with chambers over them, one for the maſter over what was denominated the hall, and for the ſervants, males (we believe), one over the kitchen having no communication with the other. And the very idea of a *parlour* in a parſonage-houſe, unites with the pompous embelliſhment of its mantle-piece, to ſhow the whole as the fabrication of the rector inſtituted in 1523. All proves the whole *cannot* be earlier, and we almoſt wonder to find it *ſo* early.

"Suſpicious as I was," adds Mr. Denne, "that the mantle-tree might have been embelliſhed by the burin of the engraver, I muſt own I did not expect to find that the original was ſo rude a piece of ſculpture; and it is in this reſpect, and in this only, that it can have had any pretenſion to the very high antiquity imputed to it." † Yet the rudeneſs, we muſt obſerve, appears only in Mr. Gough's copy. Such copies always exhibit more than the real rudeneſs, being merely

* A term not licenſed yet wanted, and like many terms in Mr. Gough's Britannia, the mere *Lingua Franca* of tour-makers.

† P. 143.

Gothic forms of words, and bizarre configurations of letters. Nor does any thing more appear, in Wallis's view of the whole mantle-piece, and in Ward's re-exhibition of the letters upon it; the fourth as well as the ſixth pannel, with the eſcutcheon of the fifth, being all executed with neatneſs.

"After repeatedly inſpecting the plates exhibited by Wallis and Ward, to me it appeared likely, that they both looked for the character ſpecifying the century in the wrong compartment; and Mr. Gough's fac ſimile convinces me, that I was not miſtaken. It is not, as conceived by Wallis, a ſingle character in the firſt pannel, there being clearly three diſtinct characters. All, I believe, will agree the firſt of them to be deſigned for *M*, though it is an uncouth letter. As to the ſecond, I can only ſay that it is not more unlike 5 than the two figures in the third pannel are unlike *threes*, and that the chiſel ſeems to have been uſed in reverting inſtead of inverting the lower extremities of theſe figures. *Somewhat apt am I to think*,* that the ſecond character might be meant for 4; and this under a notion [which] the artiſt might have, that as *L* was a cuſtomary mark of fifty, by placing *C* a little way from the ſummit of it," as ſuppoſed in Mr. Gough's copy, "it would be underſtood to ſignify 500. This *C*, however, adds weight to my conjecture, that as *M*, the firſt character, is obviouſly the initial of *mille*, the thouſandth year, ſo the ſecond ought to be interpreted to denote the ſucceeding centuries."†

All this is evidently "chaos come again." Let us therefore daſh it all aſide, and form our world from elements purely primitive. We have already ſeen the initials on the mantle-piece, to denote William Renalde, inſtituted rector in 1523. We are ſure, therefore, that the reſt of the inſcription muſt accord with this. Directed by our clue then, let us enter the labyrinth. There the firſt object which occurs is that figure, the inſcription being read *Mo. Domi. Ano.* 133. Such an inſcription exhibits aſſuredly a very prepoſterous arrangement of words. "There ſeems," ſays Mr. Denne himſelf in his former diſſertation, "to have been a ſtudied conceit and quaintneſs in arranging the inſcription, brief as it is; I cannot refer to any other inſcription, in which the word *Domi.* is ſet before *anno*."‡ Nor can any one elſe, we believe. Such an arrangement indeed is impoſſible to be true in itſelf, and can only be attributed to ſome blunder in the reading. The firſt word, we may be ſure, is *anno*; and the letters of Wallis's and Ward's copies may be formed into *Ano*, the *o a* being complicated in a ligature with *n*, and the ſecond ſtroke in *a* conſtituting equally the firſt in *n*. The ſecond pannel ſupplies us with the letters that ſhould naturally follow, *Dei.* and that are recognized by all. The third pannel therefore is the firſt to furniſh a date; and from what we have ſeen already of W. R. the inſtituted rector of 1523, we are conſtrained to read the whole

* How heſitating as well as ſtrange is this expreſſion!
† P. 145. ‡ P. 117.

as *M°*. 555. The letter with the *o* over it muſt plainly be *M°*. for *milleſimo*; and the three figures following, all ſo ſimilar in general form, hooking in at the head towards the letter, ending in a curve from it at the tail, yet all three unequal in length, are aſcertained to be all of them fives by five the aſcertained leader. "*When*" W. R. "vacated the benefice," ſays Mr. Denne, "or whether by reſignation, ceſſion, or death, is not known."* Yet it *is* known. "The next ſucceſſor in Brydges' liſt of the incumbents," notes Mr. Gough expreſsly when we marſhal his words in their right order, is placed under 1560, as "1570," the year of commencement to the pariſh regiſter, "is ten years after."† The "church" however "having been completely new-paved," as we find from Mr. Gough, he "looked in vain for any ſepulchral veſtige of him. Should his will be diſcovered, it may afford ſome material intelligence concerning him. At preſent, there is a ſtrong preſumption, of his having built the rectory-houſe."‡ The preſumption unites with all that we know, to tell us what the will would aſſuredly not tell us, That William Renalde was inſtituted in 1523, but was ſucceeded in 1560; That he erected the houſe probably in the intermediate period; and That in 1555 he furniſhed his parlour in it with a wooden chimney-piece, on which he had the initials of his name, with the date of the year and the arms of the kingdom, carved, but the date carved in ſuch groteſque letters or figures, as ſtruck the fancy of two ſcholars ſucceſſively with the notion of their being Arabick numerals, brought hither from the moon four hundred years before Renalde was rector. Such at times are the reveries of ſcholars. Homer's dreams were bright fancies, but theſe reveries are merely of ghoſts in their ſhrouds.

Having thus thrown down thoſe two barriers ſet up before the goal, the pretendedly Arabick numerals of Kent and of Northamptonſhire, having particularly levelled the latter barrier to the ground, as ſubſiſting only from the name of its erectors, becauſe rotten through its very ſubſtance; let us now finiſh all, by puſhing up to the goal itſelf. Mr. Denne will lead us, and Mr. Gough will ſupport us, in this our final advance. And we will do as we have done before, throw off all the luggage of learning that encumbers Mr. Denne, and haſten with a light agility to the end.

"In the middle of the ſixteenth century," ſays Mr. Denne, "Robert Record, fellow of All Souls College in Oxford, and Doctor of Phyſick, publiſhed his Perfect Work and Practice of Arithmetic. It was dedicated to King Edward the ſixth. Record has given all his examples in common figures; but his rules are illuſtrated in words, letters, and figures. Under the chapter of numeration, p. 9, he ſtates, 'There are tenne figures that are uſed in arithmetick, and of thoſe tenne one doth ſignifie nothing, which is made like o, and is privately called a cypher; though all the

* P. 147. † P. 147. ‡ P. 147.

other

other ſometime be likewiſe named: the other nine are called ſignifying figures, and are thus figured

1. 2. 3. 4. 5. 6. 7. 8. 9.

and this is their value:

i. ii. iii. iiii. v. vi. vii. viii. ix."*

Here then we have the Arabick numerals profeſſedly taught by a Doctor of Oxford in 1549, the date of his firſt edition,† and the *power* (or, as he calls it, the "value") of them denoted by a particular collation of them with the Roman figures. "And I think it is not a ſtrained inference," adds Mr. Denne at a little diſtance afterwards, "from this treatiſe of a great arithmetician; that in his days the Arabian numerals could not have been in very common uſe, when the maſter found it requiſite to explain to his ſcholar, in ſuch an heterogeneous method, the force, value, and utility of theſe now vulgar figures."‡ All this was done, we muſt remember, only ſix years prior to the date at Helmdon as here aſcertained by *us*. Theſe numerals were *then* as little known in Northamptonſhire probably, as they appear to have been in Oxford or London ſix years before. Record taught the uſe of them *here* in 1549, as Reland taught *there* in 1555, and the carpenter at Helmdon carved as carefully as he could what he had never carved before. His *fives* indeed are much ruder than Record's; but then he was a carpenter, while the other was a Doctor; and he worked with an iron tool upon wood, while the other uſed a pen and a type. Yet we have figures as ill formed as his, as much deviating from Record's forms or our own, as the three *fives* at Helmdon. In "the firſt date of this kind," the ſepulchral, "that has (it ſeems) occurred to you," notes Mr. Denne to Mr. Gough, "is 1858 (1454) *on* a braſs plate *on* a tomb *in* Ware church, *in* memory of Elen Cook."§ So Mr. Boys of Sandwich, in an extract of a letter recited by Mr. Denne, ſays "I have examined every probable part of my collection of inſcriptions, and all my ſeals; and can find no inſtance of Arabic numerals before the commencement of the ſixteenth century, except on one ſeal. The date is 1888 (1484) *the four being repreſented as half eight*, the form then in uſe; and you are apprized, that this form was continued from the middle of the fifteenth to near the middle of the ſixteenth century."‖ This conſtitutes a ſingular deviation in the faſhion of one figure, from the figure uſed by Record and ourſelves. Yet we have another as ſingular. "You inform me, on the authority of Ames," adds Mr. Denne to Mr. Gough, "that *Rhetorica Nova Gulielmi de Saona*, one of the firſt books printed at St. Alban's, has this impreſſion 1488."¶ Nor has the ſtrangeneſs here reſulted from any

* P. 137—138.

† P. 137 ſays 1540, but p. 161 ſays 1549, and adds that the book was dedicated to Edward the ſixth, who ſucceeded in 1540 only.

‡ P. 139. § P. 126. ‖ P. 127. ¶ P. 129.

accident

accident that diſturbed the types, or any whimſy that infeſted the printer. We have the ſame in writing upon a manuſcript at Oxford, the book being marked upon a leaf in an old hand thus, "Liber quondam Magiſtri Thome Egburhab. M. [we ſuppoſe, *modo*] Rob. Elyot. A° Doi 1ᴹᴬ1 (1471)."* This laſt example unites both theſe ſtrange figures together. And, after we have looked at them, we cannot wonder at the *fives* of Helmdon; or charge the carpenter there with more than common ignorance in carving Arabick numerals.

"Record in his Preface mentions treatiſes in Engliſh on Arithmetick, that were written before his book appeared; and, on examining typographical antiquities, I diſcovered *three*, if not *four*, upon this ſubject. In the 'Ymage or Mirrour of the Worlde,' tranſlated from the French by Caxton, and printed by him A. 1480, the tenth chapter is intitled 'of *Arsmetrike*, and whereof it procedeth.' Herbert, who ſuppoſes Laurence Andrew to have practiſed printing in 1527, notices a book from his preſs, in which '*Arsmetryke* wyth the maner of accountes and rekenyng as by cyfres' is mentioned; and Lewis, in Life of Caxton, p. 26, calls this another edition of the book printed by Caxton, A. 1537. John Hertforde printed in the abbey of St. Alban's 'an Introduction for to lerne to reken with the pen, and with the counters, after the true caſt † of Ariſmetyke or *Awgrym*, in hole numbers and alſo in broken;' and at the concluſion it is ſuggeſted, 'thus endeth the ſcyence of *Awgrym*, the wich is newly corrected out of dyvers bokes, becauſe that the people may come to the more underſtandynge and knowlege of the ſayde arte or ſcyence of *Awgrym*.' Theſe terms are thus explained by Record, after a hint given by the maſter to the ſcholar, 'What great rebuke it were to have ſtudied a ſcience, and yet cannot tell how it is named. Both names, *Arsemetrick* and *Augrime*, are corruptly written; *Arsmetrick* for Arithmeticke, as the Greeks call it, and *Augrime* for Algoriſmæ, as the Arabians found it, which doth betoken the ſcience of numbering."‡

Here then we have the ſcience of numbering handed down to us from the Arabians, by its Arabian name of *Algoriſm* vitiated in pronunciation into *Augrime* in Engliſh. And having this key to the meaning of *Algoriſm*, we can correct the interpretation given by Mr. North before to the words of M. Paris.

"From a miſ-interpretation of it," Mr. North "ſeems to have attributed to the archdeacon of Leiceſter the introduction of Arabick numerals into England. It being expreſsly mentioned, that 'this archdeacon imported into this country the Greek numerals,' let 'it be conſidered, that the perſon in queſtion was the moſt eminent Greek ſcholar of his age; that he travelled into Greece and abided at Athens, for the purpoſe of improving himſelf in the Greek language; that, when he returned home, he brought with him ſeveral Greek MSS; that he ſpirited youths to the ſtudy of the

---

* P. 149.

† This expreſſion we find ſtill retained provincially, in *casting up* of accounts. ‡ P. 159—160.

Greek

Greek language; and that, for the uſe of the ſtudious, he tranſlated into Latin an edition of a Greek grammar. Nor from the relation [which] we have of him does it appear, that he extended his travels beyond Athens, or that he was converſant in the eaſtern literature and ſciences. We learn, however, that he communicated to his intimate acquaintance the knowledge and the ſignifications of theſe figures; and from the brief explanation given of them by the hiſtorian, who has likewiſe contraſted them with two other kinds of numerals, it may (I think) be demonſtrated that he muſt have meant the Greek figures. This," obſerves the hiſtorian, " was the thing moſt to be admired in them, that by a ſingle figure *any* number is repreſented."

This is true with regard to the *Greek* numerals, each being a letter, and each letter denoting a number according to its poſition in the alphabet. " But," continues the hiſtorian, " this is not the caſe with the Latin numerals, *non eſt in Latino*; and the difference is obvious, there being no more than ſeven Latin letters uſed, viz. M. for a thouſand, D. for five hundred, C. for one hundred, L. for fifty, X. for ten, V. for five, and I. for units, ſo that there are ſeven of the firſt ten numbers, not noted by a ſingle figure or letter. Matthew Paris concludes with remarking, *vel Algoriſmo*, or in Algoriſm; clearly contraſting the figure [which] he had before deſcribed, with a third claſs. To make" therefore as Mr. North has made " what he" the hiſtorian " calls the Greek letters, the ſame with the characters *in Algoriſmo*; is to ſuggeſt a diſtinction without any difference," is indeed to confound the thing oppoſed with that to which it is oppoſed, to confound the Greek numerals with the Arabick.— " Evident then is it, that the Arabick numerals were known to the hiſtorian,"* but not to the archdeacon. The latter died in 1252, and the former many years afterward.

" Mr. North urges the ignorance of the Arabs againſt the notion entertained, of the figures called after their name having originated with them; and offers, as a proof of it [the ignorance], the remarkable piece of hiſtory, cited in the ſecond year of the emperor Juſtinian, their then wanting cyphers to denote one, two, and three, and eight and a half. If in the year 566 the knowledge of theſe people was ſo limited," as from the evidence adduced by Mr. North we muſt believe it to have been, " it will not follow that the Arabians, even in their own country, had not made the ſmall improvement of completing the number of cyphers to ten, in the four ſubſequent centuries. But, in the territories which the Saracens conquered, their progreſs in literature was aſtoniſhing, and to them principally were the Europeans indebted for the cultivation of arts and ſciences."†

Hence probably we read in Mr. North's Eſſay, that " Gerbertus archbiſhop of Rheims, and afterwards pope by the name of Silveſter the Second,—as Dr. Wallis has attempted to prove,—had before the

* P. 150—151. † P. 152.

year

year 1000 learned the art of arithmetick as now practiſed with only nine characters, from the Saracens in Spain; which he afterwards carried into France." * But Mr. North oppoſes this opinion.—"That Gerbert was in Spain," he allows, "is not to be doubted; but of what kind his ſtudies were while there, or what progreſs he made, we are quite in the dark, as he has left us no account in his Epiſtles." † Yet has no one elſe left us an account? One certainly has, who (as Mr. North confeſſes) "wrote within 150 years of his death." ‡ The hiſtorian meant, William of Malmeſbury actually wrote in 1120, little more than a hundred years after the death of Gerbert. § But is *he* as ſilent as the Epiſtles, concerning the ſtudies of Gerbert in Spain, or concerning his progreſs in them? By no means. He even ſpeaks amply and ſtrongly about both.

"This Frenchman," ſays Malmeſbury, "either tired of a monaſtic life or ſmit with a deſire for fame, fled by night into Spain; in mind reſolving, to learn from the Saracens aſtrology and all the other arts of that kind.—There, as the Chriſtians have Toledo for their capital, ſo the Saracens have Seville for theirs, in the familiar mode of the nation ſtudying divinations and incantations. To theſe then, as I have ſaid, Gerbertus came and gratified his wiſhes. There by his knowledge he excelled Ptolemy on the aſtrolabe, Alcandræus in the intervals of the ſtars, Julius Firmicus upon fate. There he learnt what the ſong and the flight of birds portended; there to call thin forms from the deep; there (finally) whatever the curioſity of man has found to be either noxious or ſalutary. For I need not ſpeak of the lawful arts, ARITHMETICK, Muſick, and Geometry; which he drank-in to ſuch a degree, *as to prove them too inconſiderable for his genius*, and very induſtriouſly to recall into France completely arts then obſolete there for a long time before." ‖

Here indeed is an account of Spain, of the Saracens, and of Gerbert, ſtrikingly curious in itſelf. But the expreſs mention of *Arithmetick*, as one of the arts learnt from the Saracens in Spain, and in-

---

* Arch. x. 365. † Ibid. 366 ‡ Ibid. 365.

§ Malmeſbury in Saville's Quinque Scriptores, fol. 98. "in annum viceſimum" or (as a later copy reads) "viceſimum octavum."

‖ Ibid. f. 36. Seu tædio monachatûs ſeu gloriæ cupiditate tactus, nocte profugit Hiſpaniam; animo præcipué intendens, ut aſtrologiam et cæteras (id genus) artes a Saracenis addiſceret.—Sicut Chriſtiani Toletum, ita ipſi Hiſpalim quam Sibiliam vulgariter vocant, caput regni habent; divinationibus et incantationibus mere gentis familiari ſtudentes. Ad hos igitur (ut dixi) Gerbertus perveniens, deſiderio ſatisfecit. Ibi vicit ſcientiâ Ptolemæum in aſtrolabio, Alcandræum in aſtrorum interſtitio, Julium Firmicum in fato. Ibi quid cantus et volatus avium portendit, didicit; ibi excire tenues ex inferno figuras; ibi, poſtremo, quicquid vel noxium vel ſalubre curioſitas humana deprehendit. Nam de licitis artibus, Arithmeticâ, Muſicâ, et Geometriâ nihil attinet dicere; quas ita ebibit, ut inferiores ingenio ſuo oſtenderet, et magnâ induſtriâ revocaret in Galliam omnino ibi jam pridem obſoletas."

troduced

troduced by Gerbert on his return into France, forms a decisive evidence from whence we derive our cyphers. They came to us from the Arab Saracens of Barbary, settled in Spain, cultivating the sciences there, and composing there an university for all the enterprizing scholars of Europe.

Accordingly we find *Algorism* to be explained by the Glossary of Du Fresne, as Arithmetick, the art of numbering; its appellation to be Arabian, retained by the *Spaniards* in *Alguarismo*; and its figures to be noticed in the life of Herman Joseph, as *the Cyphers of Algorism.** These cyphers appear in a table of eclipses cited by Mr. Denne, as "from 1406 to 1462, both years inclusive. The phases of the sun and moon are neatly illuminated with colours of gold and azure, the part eclipsed being azure; and above each phasis, the year in Arabic numerals is marked with a pen. The—paragraph—last in the page is, 'Nota quod quelibet figura *Algorismi* in primo loco signat se ipsam, et in secundo loco decies se, tertio loco centies se ipsam, quarto loco millesies se, quinto loco decies millesies se, sexto loco centies millesies se, septimo loco mille millesies se, octavo loco decies mille millesies se, nono loco mille mille millesies se; et semper incipiendum est computare a siniſtrâ, more Judaico."† All this is confessedly the mode of numbering by Arabic figures. "The succeeding page," adds Mr. Denne accordingly, "contains the Latin and Arabic numerals from 1 to 100, the vulgar figures of each number being placed directly beneath the Roman letters. And in the next, which is the last page of the book, there are in the first column many numbers from twenty to a million; thus specifying each number by Latin words, Roman numerals, and Arabick figures, 'Viginti, xx. 20.' &c. 'Mille Millia' 'Me. Ma. 1000 000.' The other column contains Arabick numerals only from 1 to 100, and from 10 000 to 100 000."‡ And the Arabic numerals are thus acknowledged by Mr. Denne himself, to have been used on this table of eclipses as early as 1406. "It is proper to repeat," he ingenuously subjoins soon afterwards, "that the year of each eclipse is marked with Arabic numerals"§ But a passage in Mr. North's Essay carries these numerals to a much higher date for their use among us. "Mr. North mentions," as Mr. Denne himself tells us, "his having seen in Bene't Coll. Library a MS. with Arabic numerals, that contained a table of eclipses from the year 1330 to 1348, and there being prefixed an account of numbers and the manner of expressing them."‖ Mr. Denne also subjoins in another place, as in his desultory mode of reasoning he vaults from one point to another, that "in the account prefixed, there is added a paragraph still more explicit, of the threefold division of numbers into digits,

* *Algorismus* in edit. 1710. † Arch. xiii. 152—154.
‡ Arch. xiii. 154. § P. 154—155. ‖ P. 152.

articles,

articles, and compound or mixed."* This however is all that Mr. Denne ſays, upon this very ſingular monument, the earlieſt evidence that we have for the uſe of thoſe numerals in England, and an evidence as decidedly as confeſſedly certain; Mr. Denne chooſing rather to read than to reaſon, to explore new tracks of knowledge rather than beat thoſe which have been explored already, and ſo running wildly a-head inſtead of doubling round his center. We have endeavoured to correct his error by curbing his excurſiveneſs, to keep his luxuriance of reading within reaſonable bounds, and to ſave him from expatiating with looſened reins over the plain. And, thus doing, we acknowledge his two eſſays to have exhauſted the ſubject completely, to have thrown light completely upon a dark ſubject, and have fixed for ever the *late* introduction of Arabic numerals into England. Derived originally from the Arabs of Spain, theſe numerals came into France, and came afterwards into England; but did not come into the latter, as far as we can ſee at preſent, before the beginning of the fourteenth century.

Here therefore we ſhould conclude this long article. But we wiſh to revert for a moment to the three *fives* in the Helmdon inſcription. In the table of eclipſes at Bene't College, as Mr. North informs us, "is prefixed an account of numbers, and the methods of expreſſing them; which I have here drawn out, not only on account of the uncommon method or characters in the ſecond column, but as a proof likewiſe, that the uſe of the preſent figures was then but rarely known or practiſed, ſo as to want explanation."† This "proof" however is none at all; as in the very table of the *next* century, produced by Mr. Denne, and in conjunction with the other proving the figures to have been actually uſed for near a century, we ſtill ſee them "practiſed ſo as to want explanation;" the later table equally with the prior "ſpecifying each number by Latin words, Roman numerals, and Arabick figures, Vigenti, xx, 20;" and Dr. Record even in 1549, when the figures had been now uſed among us for a couple of centuries, thinking it requiſite to ſhow the "value" or power of his Arabic numerals by that of the Roman in a line below. Such arguments, therefore, which indeed have been too much preſſed into this controverſy by Mr. North and Mr. Denne, muſt now be baniſhed to the region of ſhades and ſpectres. But "the uncommon characters in the ſecond column," as here exhibited, are exhibited uſefully. The four and the ſeven are ſuch, as we have ſeen among the ſtrange figures before. But the five is nearly ſimilar to the fives at Helmdon. It has particularly that grand character of the fives, the hook at the *head* curved, not to the right, as now, but curved to the left, as at Helmdon. So are the firſt and the third crooks in the copies of Doctors Wallis and Ward. And, though there is no crook at the *bottom* of Mr. North's five, yet there is in the ſecond as well

* Arch. xiii. 156. † Arch. x. 373.

as the third of Mr. Gough's, and in all of Dr. Ward's or Dr. Wallis's; all turned to the right, while at preſent we turn our ſives all to the left below.

[*To be concluded in our next.*]

Eight Diſcourſes—on the Connection between the Old and New Teſtament—conſidered as two parts of the ſame Divine Revelation—and demonſtrative of the great Doctrine of Atonement: accompanied with a Preliminary Diſcourſe reſpectfully addreſſed to the younger Clergy; containing ſome Remarks on the late Profeſſor Campbell's Eccleſiaſtical Hiſtory. By the Rev. Charles Daubeny, L.L.B. Fellow of Wincheſter College, Miniſter of Chriſt's Church, Bath, and author of "A Guide to the Church." 8vo. Hatchard. 1802.

WE think ourſelves happy in every opportunity of preſenting to our readers a ſubject of ſo great importance as that to which our attention is directed in the excellent Diſcourſes now before us. Nothing, we preſume, can be more agreeable to every ſerious, well-diſpoſed Chriſtian, than to ſurvey the various inſtruments, by which Heaven has been pleaſed, "at ſundry times, and in divers manners," to convey inſtruction to man: and to ſee, how the inſtruction thus conveyed, with the terms and figures employed for that purpoſe, exhibits, at all times, the wiſdom and goodneſs of the ſame omniſcient, and beneficent author. The inſtructive characters, thus delineated, muſt therefore be explained and underſtood as all pointing to the ſame plan of divine mercy, and all holding out the ſame offers of ſalvation and life to man. This was the great object conſtantly kept in view from the foundation of the world; and to this merciful end ſerved the ſymbols of paradiſe, the ſacrifices of the patriarchs, the types of the law, the viſions of the prophets, and at laſt the ſacraments of the Goſpel, with all that variety of illuſtration which theſe had regularly received from an immediate intercourſe with the God of Revelation. This opens a ſubject of ſuch infinite moment, that all others muſt in compariſon appear to be as nothing. For what is there that we can conceive ſo important and intereſting to man, as the hiſtory of his own redemption, a plan of his own happineſs, a delineation of the life and actions of that divine and wonderful perſon, who was to act the part of his Deliverer, and to be the author and finiſher of his faith and hopes? Accordingly the whole ſcheme of Revelation is no other than a ſtriking exhibition of his glorious character, and it preſents us with various figures, and repreſentations of him, and of that grand atonement, which he was to make, and did make, in the fulneſs of time, for taking away the ſins of the world. It is not from a ſingle paſſage of Scripture, a ſingle circumſtance in his hiſtory, or a ſingle ceremony or ſacrifice preſcribed by the law, that we eſtabliſh the truth of his being a propitiation for our ſins. The whole plan of the ſacred ſcriptures is a

proof

proof of this comfortable doctrine, and that part of them which we call the *Old* Teſtament preſents us with a variety of ſhadows and images of him, who was to make all things *new*, and to do and ſuffer whatever the divine counſel had determined, for us men, and for our ſalvation. With the aſſiſtance of this light from above, we can ſee the ſuffering Meſſiah in the death of Abel, in the ſacrifice of Iſaac, in the depreſſion and advancement of Joſeph. We can trace him in the paſchal lamb, in the uplifted ſerpent, in the ſcape goat, and indeed in all the ſacrifices and offerings for ſin. We can diſcover him in the perſon of the high prieſt, entering the awful ſanctuary; to which none other durſt approach, with the blood of the expiating victims. We can ſee him in the hiſtory of many kings and prophets among his own people, in the ſufferings of David, in the typical life of Ezekiel, in Jonah's figurative burial in the whale's belly, and in that moſt ſtriking view of his amazing humiliation, which was exhibited to his ſervant Iſaiah. Should any perſon, after peruſing the fifty-third chapter of his prophecy, find the ſame difficulty in underſtanding it, which was experienced by the Ethiopian nobleman, and put the ſame queſtion as he did—"How can I, except ſome man ſhould *guide* me?" the author of the admirable "*Guide* to the Church," offers himſelf for that purpoſe, in this no leſs valuable work, of which we ſhall now endeavour to give ſuch a conciſe, but diſtinct and juſt account, as we doubt not will recommend it to the attention of all our truly Chriſtian readers. It is accompanied, as the title-page announces, with a preliminary Diſcourſe addreſſed to the younger Clergy, in which, after ſome general obſervations on the nature of God's religion, which, "like man, when firſt created, came perfect from his hands," Mr. Daubeny proceeds to ſhew, by a clear deduction of facts, how the truth and ſimplicity of the ſacred writings had well nigh fallen a ſacrifice to an ill-judged mixture of heatheniſh and Chriſtian ideas, and that in conſequence of a too ready compliance with the prevailing taſte, even among Chriſtian divines, *natural* religion, "that baſe born child of the human imagination," as he juſtly calls it, has taken advantage of the ground, on which it was imprudently placed, and, having firſt claimed precedence of divine revelation, has gained a firm eſtabliſhment, at the expence of its utter rejection. "Two points," our author obſerves, "are, generally ſpeaking, taken for granted, and argued upon accordingly. The firſt is, that natural religion conſtitutes the baſis of revelation; the ſecond, that the Jewiſh diſpenſation had relation only to *temporal* objects." Theſe two poſitions are very properly treated, as demonſtrably falſe in themſelves, and unſupported by any evidence from ſcripture:

"And for ſuch a ſtrange miſrepreſentation of the Jewiſh œconomy we are principally indebted to that great inattention to the language and ſpiritual meaning of the Moſaic law, which had been long growing on the Chriſtian world, and has at length tended to render the ſcriptures of the Old Teſtament in a great degree unintelligible to the Chriſtian reader,

and thereby given advantage to the impugners of the characteriſtic doctrines of the Croſs, by removing out of ſight ſome of the ſtrongeſt evidence, by which they are ſupported. To counteract the effects of ſuch fatal inattention, which have been manifeſted in thoſe various ſchemes of religion, which the human imagination has at different times ſubſtituted for that of the Bible, it becomes neceſſary, for the more firm eſtabliſhment of our faith, that we reaſcend to its original ſource, and thence follow Revelation in its courſe, till we are brought, by a regular progreſſion, to its perfect conſummation in the character and office of Chriſt in the fleſh."

This Mr. Daubeny declares to be the object he had in view, when he entered on the following diſcourſes; and conſidering the eſtabliſhment of God's church as the divine means of preſerving and conveying, through the ſeveral changes of the world, the precious doctrines of ſalvation, from the beginning to the end of time, he feels no heſitation in declaring it to be, in his opinion, not leſs the duty of Chriſtians to conform to that eccleſiaſtical polity, which has received the ſanction of divine inſtitution, than to preſerve the purity of thoſe doctrines which characterize their profeſſion.

"Did I ſtand in need," ſays he, "of additional confirmation on the ſubject of the apoſtolic government of the Church, a late publication could not fail to furniſh me with it. When a writer of diſtinguiſhed abilities and eſtabliſhed character takes a profeſſional ſubject in hand, we have to expect, that the whole ſtrength of the argument will be brought forth. In Dr. Campbell's Lectures on Eccleſiaſtical Hiſtory, it may therefore be fairly concluded, that every thing has been ſaid in favour of the Preſbyterian eſtabliſhment, that could be ſaid on the occaſion. With ſubmiſſion, however, to the judgement of the doctor's ſurviving friends, I am clearly of opinion, that no addition of credit will be derived to Dr. Campbell's name, by the publication in queſtion. It may, indeed, and it probably will, ſatisfy thoſe who are prepared to be ſatisfied with what a profeſſor in the Scotch Kirk, of great literary reputation, may think fit to ſay on ſuch a ſubject; but it will not, I am inclined to think, bring conviction to any one, duly acquainted with the ſources from whence knowledge in eccleſiaſtical matters is to be derived."

In ſupport of this opinion, our author has ſhewn in ſeveral inſtances how ſtrangely Dr. Campbell has miſrepreſented the ſentiments of ſome of the moſt ancient writers on the ſubject of church government.

"Had the profeſſor," he ſays, "diſcarded all evidence that was to be drawn from the early fathers of the church, we ſhould only have ſaid, that he had a right to place his ſubject on what ground he thought proper. But if he does appeal to their authority, we have a right to require, that theſe fathers ſhould be allowed to ſpeak fairly for themſelves. There is ſtill," he adds, "one obſervation on the doctor's work, which I feel much diſinclined to make: it reſpects the ſupercilious contempt, with which the doctor, generally ſpeaking, appears to treat thoſe who entertain opinions different from his own. This is conduct, which muſt diſgrace the beſt of cauſes, and can add ſtrength to none. Harſh and illiberal epithets (ſee p. 90)

90) applied to opponents, if they were in character, conſidered as proceeding from a *Profeſſor ex Cathedrâ*, certainly do not become the ſcholar, much leſs the divine. And how high ſoever Dr. Campbell may be thought to ſtand in either, or both thoſe characters, yet for him to have ſpoken with proper reſpect of men of ſuch profound erudition, and diſtinguiſhed excellence as Dodwell and Hickes, however miſtaken they might be, would certainly not have diminiſhed in the leaſt his own reputation in the world."

Mr. Daubeny then goes on, with much ſtrength of argument, and a conſtant appeal to well known facts, to refute Dr. Campbell's fundamental and favourite poſition, that "a primitive biſhop was the paſtor only of a ſingle pariſh," which, he ſhews to have no foundation in the proper and primitive ſenſe of the word παροικια, and to derive as little ſupport from the phraſe επι το αυτο, as applied by the doctor to ſignify the whole flock aſſembling together with their biſhop in *the ſame place*, in direct oppoſition to Beza's paraphraſe on the paſſage, that "the common aſſemblies of the church, with their mutual agreement in the ſame doctrine, and the great unanimity of their hearts were ſignified by it." But if Dr. Campbell be thus found differing from Beza, we need not much wonder at his differing ſtill more from Ignatius and Cyprian as to the meaning which ought to be affixed to the primitive expreſſions—"*One Altar, one Biſhop, one Prieſthood*;" ſince the unity implied in theſe expreſſions will be found to conſiſt with as many churches, altars, and biſhops, as derive their right to theſe ſacred characters from the ſame *original Inſtitutor*.—Mr. Daubeny, however, does not propoſe to follow the learned Profeſſor through all the ground over which he has travelled, but only to point out ſome of the moſt obvious inſtances of his unbecoming treatment of, and illiberality towards, the epiſcopal churches both of England and Scotland. Theſe indeed are diſplayed in very ſtriking colours, and give riſe to many juſt and ſuitable reflections, which are concluded with ſome very pertinent remarks on the modern practice adopted by theological writers, of weighing the *circumſtantials* of religion, againſt the *eſſentials* of it, as if there was a neceſſity of drawing a compariſon between two things, which in the deſign of the Deity ſeem to admit of no ſeparation. "All true religion, it ſhould be remembered, has its ſource in revelation. To that ſame ſource the eſſentials, and, for the moſt part, the circumſtantials of it alſo, are to be traced up. Conſidered in that light, it is our duty to hold them in equal reverence. At all times, the Divine Author of religion knew by what means the knowledge of it was to be beſt preſerved in the world. Under every diſpenſation of it, he has not failed therefore to provide accordingly: and by our conformity to the proviſion made, we may reſt aſſured, the end deſigned to be anſwered by it, will be moſt effectually ſecured." Our author having thus prepared the way for ſhewing the connection between the Old and New Teſtament, as affording mutual illuſtration to each other, in directing the mind of fallen man to the only object

of his faith and hope; the *firſt Diſcourſe* on Heb. xiii. 8. *Jeſus Chriſt, the ſame yeſterday, to-day, and for ever*, is introduced by obſerving,—"that the prophecies delivered, and the miracles recorded in the different parts of holy writ, prove the dignity of the perſon to whom they refer, and taken collectively furniſh an aſſemblage of proof in ſupport of the ſtupendous ſcheme for the ſalvation of man, moving on from its origin in the divine councils, through ſeveral appointed ſtages of advancement, to its perfect accompliſhment at the conſummation of all things, which, if fully drawn forth, and duly appreciated, places the truth of Chriſtianity on that firm baſis of revelation, which bids defiance to every attack that infidelity can make againſt it." Viewing things in this light, every perſon muſt ſee, that ſince the fall of man there has been but one way diſcovered for his ſalvation; one ſcheme of mercy, "originally pointed out by the myſtic repreſentation in Paradiſe, and more diſtinctly marked by the typical ſervice appointed to accompany it: which ſervice, through its different ſtages, proved the means of keeping up the true faith, wherever it was kept up, till God in wiſdom thought fit, by the mouth of his Son, to ſpeak a plainer language to the world." Yet, notwithſtanding the plainneſs of what has been thus ſpoken, at ſundry times and in divers manners, mankind have always ſhewn a diſpoſition to miſtake and miſrepreſent both the will and the word of God; and ſome of the moſt dangerous of theſe errors are very juſtly expoſed in the remaining part of this diſcourſe.

"The world has been told," ſays Mr. Daubeny, "that a good moral life contains the whole ſum and ſubſtance of the Chriſtian religion, and a man may do well, nay better, without any acquaintance with the Chriſtian myſteries: that Chriſtianity would recommend itſelf to more general acceptance, if theſe myſterious and offenſive doctrines, as they are called, did not conſtitute a part of it, and as a powerful argument in favour of this plan of general converſion, we are told, that if we would ſucceed with Jews and Mahometans, the ſtumbling block of Chriſt's divinity muſt be moved out of the way.* What is this, but to deceive men with a name, by dreſſing out a ſort of ſplendid morality, and calling it Chriſtianity, and then flattering ourſelves, that we are making converts to the Chriſtian religion? Whereas this is in truth, not bringing the Jews and Mahometans *up* to Chriſtianity, by preaching to them thoſe doctrines, which conſtitute the diſtinguiſhing characteriſtics of the Chriſtian faith, but bringing Chriſtianity *down* to them, by removing every thing out of it, but what we may be ſuppoſed to hold in common with them. This plan of extending the Chriſtian communion at the expence of the Chriſtian faith, by ſo generalizing our creed, that perſons of any perſuaſion may find no difficulty in ſubſcribing to it, may anſwer the purpoſe of enlarging our congregations; but in that caſe, they will be congregations of unbelievers, rather than what they were deſigned to be:"

they will be any thing indeed but Chriſtians.

---

* Dr. Prieſtley's "Importance of Free Inquiry."

Diſcourſe

Diſcourſe II. on the ſame text, after a few prefatory remarks on the difference between Chriſtianity, and what is called *natural* religion, is confined to the following poſition,—" that the doctrine of ſalvation through Chriſt was, and is, and always will be the ſame, independent of the imaginations of wayward and ſinful men. That in fact he is the ſum and ſubſtance of both Teſtaments, which do not differ from each other with regard to him, conſidered as the principal ſubject of both, but with regard to the manner of his being exhibited under each: under the Old Teſtament, by ſacraments and viſible ſigns which pointed to him, as yet to come; under the New Teſtament, by ſuch as commemorate and declare him already come." Theſe truths are very clearly illuſtrated through the remaining part of this Diſcourſe, and the obvious inference is, that the great " promiſe of ſalvation and life to man through the blood of a Redeemer, the performance of which Adam, Abraham, and Moſes, in their ſacrifices *prefigured*, we Chriſtians, in the ſacrifice of our altar, *commemorate*, as having been actually accompliſhed on the croſs. The ſacrifices before, and ſince the coming of Chriſt, differ in their kind, but agree in the object, to which they refer. In both caſes, the eye of faith brings to ſight, what the eye of ſenſe does not diſcern."

Diſcourſe III. on the ſame text, proceeds to conſider more particularly the typical nature of the law, and its accompliſhment by the goſpel, and concludes with this beautiful account of the promiſed converſion of God's ancient people.

" Might we preſume to anticipate the glorious ſcene, when this converſion ſhall take place, we might picture to ourſelves the heretofore incredulous, but ſtill zealous Jew, with the books of Moſes in his hand, anxiouſly tracing out the particular outlines of that ſacred character, to which his attention is now for the firſt time directed. Mark his countenance, ſpeaking the language of increaſing aſtoniſhment, as the rays of evangelic light, reflected from the different parts of his favourite law, break through the thick cloud, that has hitherto obſcured his underſtanding. Behold him placed at the foot of the croſs; one while bowed down with ſhame and compunction for the crying ſins of his nation; one while lifting up his eyes, and fixing them in pious adoration on him, whom his fathers pierced. In the language of heart-felt rapture hear him crying out—' Bleſſed be God, I have at length found him, of whom Moſes and the prophets did write, the Lamb of God ſlain for the recovery of a loſt world. For this is He of whoſe ſufferings Iſaiah gave ſuch a minute deſcription—He, who was numbered with the tranſgreſſors—and bare the ſin of many, and made interceſſion for the tranſgreſſors. Lord, now letteſt thou thy ſervant depart in peace; for mine eyes have ſeen thy ſalvation, which in thy manifold wiſdom, hath been conducted from the firſt dawn of evangelic light in Paradiſe, through its faint ſhining under the ſhadow of the law, to its fulneſs of meridian ſplendour, at the coming of the Sun of Righteouſneſs into the world. Bleſſed be God, the ſcales of judicial blindneſs are fallen from me, and with the eye of faith, I at length behold my Redeemer, the *Holy One* of Iſrael. I now depart in peace, for, through that faith, ' which is the evidence of things not ſeen,' I *now* look forward with confidence, to a *Reſurrection in Glory*."

Diſcourſe IV. on 1 Cor. i. 30. *Who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.*

"These words," ſays Mr. Daubeny, "place before us the greateſt ſubject that can be ſubmitted to human conſideration;—namely, the work of redemption by Jeſus Chriſt;" and he that would have benefited by this mighty work, "muſt not only know to *whom* he looks for ſalvation, but alſo the ground, on which he is authorized to expect it. He muſt know in what ſenſe Jeſus Chriſt is made unto him *wisdom* and *righteousness*, and *ſanctification*, and *redemption*, or he will never form a true eſtimate of the character, in which Chriſt appeared in the world. And if he knows not the proper character of Jeſus Chriſt, there is little or no probability of his reaping benefit from the work of his miniſtry."

How Jeſus Chriſt is made unto us *wiſdom* is therefore very ſatisfactorily explained. It is evident, that, by this expreſſion, the Apoſtle had the condition of the Gentile world principally in view, meaning thereby to contraſt the true wiſdom, by which man becometh wiſe unto ſalvation, with that vain wiſdom of the heathen philoſophers, which, ſo far as reſpected all ſaving knowledge, left the poſſeſſors of it in a ſtate of ignorance and folly.

"By Jeſus Chriſt, that *embodied wisdom from on high*, the great myſtery of Godlineſs had been fully revealed. With reference to this divine ſubject, he was made wiſdom unto them that believed, not, as the Apoſtle obſerves—'the wiſdom of this world, nor of the princes of this world, who come to nought, but the wiſdom of God in a myſtery, even that hidden wiſdom, which God had ordained before the world to our glory.' Thus was Chriſt made *wisdom* to the Gentile, leading him by the light of his Goſpel, from the dark ignorance of his heatheniſh ſtate, to that ſupreme ſpecies of knowledge, which conſtitutes the perfection of human nature, the knowledge of God, and of his ſalvation."

We are next informed, in what manner Jeſus Chriſt is made unto us *righteouſneſs*, agreeably to the import of that expreſſive name, by which he was often diſtinguiſhed in the Old Teſtament, the *Juſt* or *Righteous One*.

"The idea is taken from the equality of ſcales and weights. Hence it is, that Juſtice is emblematically repreſented with a pair of equal ſcales in her hand, to ſignify, that the eſſence of juſtice conſiſts in an equal diſtribution. The object of the covenant entered into by the divine perſons in the Godhead was, to reſtore to its proper ſtandard, the ſcale, by which the rewards of a juſt God were to be meaſured out to his reaſonable creatures. The Fall had rendered man's payment ſo ſhort of the divine demand, and thereby inclined the ſcale ſo much againſt him, that it required an extraordinary weight to be thrown in, to bring it back to its *just equilibrium*. That Divine Perſon, who undertook to do this for man, was therefore diſtinguiſhed by the title of the '*Lord our Juſtifier*'—'*The Juſt One*,'—or the *Giver of Juſtice*. Hence it was that the ſacrifices under the law, were called '*Sacrifices of Righteouſneſs*,' becauſe they typically repreſented that perſon, who was to be *righteouſneſs for man*. And according to this plan of *commutative righteouſneſs*, which bears equal teſtimony to the infinite juſtice,

and

and infinite mercy of its divine Author, fallen man, in conſequence of his obedience having been made, through the righteouſneſs of the *Juſt One*, full weight in the ſcale of Heaven, becomes entitled to an heavenly reward; and is thereby placed, through the ſtupendous myſtery of the covenant of grace, on ſafer ground, than that on which he ſtood before the Fall; that ſalvation, which, when originally entruſted to himſelf, was loſt, being now, as it were, put in truſt for him, in the hands of another, who is "*mighty to ſave.*"

Diſcourſe V. on the ſame text as the preceding, goes on to the conſideration of the remaining part of this important ſubject, and ſhews how Jeſus Chriſt is made unto us *ſanctification.*

"The change which took place in Adam's condition by his fall, was neceſſarily followed by a ſuitable change in his religious worſhip. He was driven out from the earthly Paradiſe, becauſe that free communication with the Tree of Life, which as an innocent creature he enjoyed, had been forfeited by tranſgreſſion, and the only remaining acceſs to what that tree repreſented, was through the office of a promiſed Redeemer, which a conſciouſneſs of guilt and corruption had now ſhewn to be neceſſary. To convince him of the heinous nature of ſin, and at the ſame time to fix in the mind of Adam, and his poſterity, an idea of the divine method, by which the guilt of it was to be done away, a form of worſhip alluſive to the great work, which the ſecond perſon in the Godhead had covenanted to perform, was at this time inſtituted: and a certain emblematic repreſentation, under the name of the *Cherubim*, was ſet up at the eaſt of the Garden of Eden for the purpoſe (as it is recorded) of keeping, or preſerving a way to the Tree of Life. This emblematic repreſentation, which had probably been loſt amidſt the corruptions of Egypt, Moſes, on coming out of that idolatrous country, was directed to make *new*, after a particular pattern delivered to him in the Mount for the ſervice of the Tabernacle. Exodus xxv. The ſame emblematic repreſentation was afterwards made to be placed in the Holy of Holies in the Temple, by the expreſs direction of David to his ſon Solomon, according to the pattern delivered to Solomon for that purpoſe, which, David ſays, the Lord had made him underſtand in writing by his hand upon him, even all the works of this pattern. 1 Chron. xxviii. 19. Before this emblematic repreſentation of the covenant of Grace entered into by the *Three Great Ones* in the Godhead, and ſet up in the holy places made with hands, which St. Paul expreſsly calls '*the figures of the true*,' the blood of the ſacrifice was, on the ſolemn day of atonement, ſprinkled by the High Prieſt, 'who ſerved,' ſays the Apoſtle, 'unto the example and ſhadow of heavenly things,' or, as it may be tranſlated, 'who waited upon the Exemplar, or emblematic repreſentation of heavenly things,' performing before it that figurative, typical ſervice, which exhibited to the eye of faith, the ſacrifice of the Lamb of God, ſlain in the divine councils before the world began, and who as the great *Purifier* of mankind, was with his own blood to enter into the holy place not made with hands, that 'through the eternal Spirit, offering himſelf without ſpot to God, he may purge our conſciences from dead works, to ſerve the living God."

It is thus, that Jeſus Chriſt has been made unto us *ſanctification*; and from the ſhort view which our author has taken of this moſt im-

portant ſubject, every attentive reader muſt perceive that, ſhort as it is, it makes the Bible ſpeak an uniform, conſiſtent language from beginning to end, directing our attention to the ſame divine object of Chriſtian hope from the revelation of the promiſed ſeed to Adam in Paradiſe, through the ſhadows of the law, to its actual accompliſhment in the perſon of Jeſus Chriſt, whom ſeeing, as we do, thus clearly pointed out firſt in the ceremonials of the Jewiſh ritual, and then in the ſacred inſtitutions of the Chriſtian Church, we cannot but tremble for the condition of thoſe, who, living in a land enlightened by the Goſpel, yet ſee him not. "Whatever flattering ideas they may annex to their due acknowledgement of God in his character of Creator and Governor of the world, and to the conſcientious diſcharge of moral duties, yet certain it is from the whole tenor of divine revelation, that, without ſhedding of blood, there is no remiſſion of ſin," without a mediator for man, there is no acceſs to God.

Diſcourſe VI. on the ſame text as the two laſt, ſhews in what manner Chriſt has been made unto us *redemption*, how in that gracious character, he was prefigured by the ſervices of the law, and predicted in the language of the prophets, all which were at laſt clearly illuſtrated by the preaching of the Apoſtles.

"Thus Jeſus Chriſt, in the character of man's Redeemer, conſtitutes the perfection of every divine diſpenſation; that compleat conſummation in which all the lines of Providence, relative to the condition of fallen man, were deſigned to meet. When therefore it is conſidered," as our author very forcibly remarks in the end of this Diſcourſe, "that the work of redemption was the voluntary act of the Redeemer, in conſequence of man's having forfeited his original ſtate of happineſs, and being rendered utterly incapable of recovering it, it muſt be concluded, that the benefit to be derived from that gracious work, muſt depend on a compliance with the conditions annexed to it. To this end, the words of the text muſt be taken in their full extent. Jeſus Chriſt muſt be made unto us not only *wisdom* and *righteousness*, but *sanctification* and *redemption*. He muſt not only be the fountain of all true wiſdom and righteouſneſs, but the *sanctifier*, as well as the *redeemer* of all his fallen creatures. For though he has in a ſenſe redeemed all mankind from the conſequences of the Fall, having 'given himſelf *a ransom for all*;' yet will he prove a complete Redeemer to none but thoſe, who receive him in the fulneſs of his divine character, and office. 'By one offering of himſelf, (ſays the Apoſtle) he hath perfected for ever them that are *sanctified*.' Theſe are important words. The obvious concluſion from them is, that on the authority of ſcripture, none muſt expect to be *perfectly* redeemed by the blood of Chriſt, who are not previouſly *ſanctified* by his ſpirit. And unto them who in faith look for their Redeemer in that *ſalvable* condition, and unto *them only*, ſhall he appear, the ſecond time, without ſin, unto ſalvation."

Diſcourſe VII. on Rom. vi. 23. *The wages of ſin is death; but the gift of God is eternal life, through Jeſus Chriſt our Lord.*

"The doctrine contained in this compendious ſummary of revelation, is in ſubſtance to be found in every part of ſcripture, as conſtituting the eſſence

eſſence of the great mediatorial ſcheme, and the only doctrine, which, by harmonizing with that ſcheme, can make the Bible a conſiſtent and intelligible book. This," ſays Mr. Daubeny, "it has been the deſign of the preceding Diſcourſes to prove. And it is in explaining this eſſential doctrine of Chriſtianity in ſuch a way, that the wages of ſin ſhall become compatible with the gift of eternal life, the juſtice of the law with the mercy of the lawgiver, that the important office of rightly dividing the word of truth chiefly conſiſts."

Such, in conformity with the words of the text, is declared to be the object of the following Diſcourſe, and it is very happily purſued through the ſucceeding pages, leading at laſt to this important concluſion,

"That with reſpect to man's ſalvation, whether in an innocent or fallen ſtate, he could make no conditions for himſelf. His obtaining it therefore muſt, under all circumſtances, depend on his conformity to the conditions vouchſafed to him by his Maker. What thoſe conditions were before the Fall, we Chriſtians are not concerned with. What they now are, under the covenant of grace, it is the object of the Bible to inform us. By adopting that golden canon of criticiſm preſcribed in the twentieth article of our Church, a canon neceſſary to the interpretation of writings of every kind, which directs us not ſo to expound one part of ſcripture, that it be repugnant to another, we feel ourſelves warranted in determining the great doctrine of vicarious atonement for ſin by the ſhedding of blood, to be the true doctrine of ſcripture, becauſe it is the only doctrine that makes the Bible a conſiſtent book. This idea, therefore, muſt be expected to accompany divine revelation through all its parts. To be ſatisfied that it does, all that is neceſſary is, that the contents of the ſacred volume be duly examined,"

—and there we ſhall ſee, that the only ground on which eternal life has been promiſed to man, is—as the gift of God through Jeſus Chriſt our Lord.

Diſcourſe VIII. on Heb. xii. 1. *Wherefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us, looking unto Jeſus, the author and finiſher of our faith.*

This concluding Diſcourſe preſents us with a recapitulation of the plan and purpoſe of the foregoing work, which, the author, wiſhing to compreſs it into as ſmall a compaſs as poſſible, reduces to this ſingle point;—"that the Old and New Teſtament, conſidered as parts of a revelation proceeding from the ſame divine author, being brought together for the mutual illuſtration of each other, might lead to this obvious and decided concluſion; that the proſecution of one favourite plan has directed the ways of Providence from the beginning to the end of time, and that the great ſcheme of redemption conſtitutes the chief burden of revelation, from its firſt opening in Paradiſe, to the final teſtimony vouchſafed to the favourite Apoſtle."—Having brought the ſubject to this determined point, the learned

preacher

preacher proceeds to ſtrengthen his argument with the example of thoſe worthies, who, in the different ages of the Church, had borne teſtimony to the true faith, from the days of Abel to thoſe of the prophets. Theſe he finds the Apoſtle bringing forward in the text, as having already finiſhed their courſe, and beholding with earneſt anxiety in what manner Chriſtians, who had the ſame object before their eyes, were running the race that was ſet before them. It was to *Jeſus*, as the *Author* and *Finiſher* of their faith, that theſe worthies looked, otherwiſe they could not have been pointed out to Chriſtians for their imitation, and as an encouragement to a ſimilar exertion on their part.

"The words of the Apoſtle, therefore, whilſt they add ſtrength to his general argument on the ſubject of faith, by an appeal to the cloud of witneſſes who had borne teſtimony to it, furniſh at the ſame time the ſtrongeſt encouragement to Chriſtians, eagerly to perſevere in their Chriſtian race, and reſolutely to lay aſide every weight that may impede their progreſs, ſeeing that ſo many, who like themſelves had once the field before them, were now happily arrived at the end of their courſe. Had St. Paul lived in theſe days, though his cloud of witneſſes would have been abundantly increaſed by that great army of martyrs who have, ſince his time, borne teſtimony to the Chriſtian faith, yet his argument could not have received additional ſtrength. Nor could any direction, which he might now give, be more pertinent than what he heretofore gave to thoſe Hebrews, to whom his Epiſtle was addreſſed, when, reminding them of thoſe who had ſpoken unto them the Word of God, he directs them to follow their faith, conſidering the end of their converſation,—'Jeſus Chriſt the ſame, yeſterday, to-day, and for ever,—the Alpha and Omega of all the divine diſpenſations,' and in whom all the promiſes of God to man are Yea and Amen."

We have now given ſuch large extracts from this truly pious and ſeaſonable publication, as, we hope, will enable our readers to form a proper judgment of what farther inſtruction may be expected from a ſerious and attentive peruſal of it. The language is plain and perſpicuous, and ſo happily ſuited to the ſubject, as to impreſs on the mind a juſt ſenſe of the importance of that fundamental doctrine, which the author has fully eſtabliſhed on the undoubted authority of ſcripture, and in ſuch a clear and ſatisfactory manner, as ſhews him to be an accompliſhed ſcholar, as well as an orthodox divine. We cannot therefore ſo properly cloſe our account of his excellent work, as in the words which he himſelf has made uſe of on the occaſion, and which we ſincerely wiſh, may be well attended to by thoſe for whom they are principally deſigned.

"By comparing ſpiritual things with ſpiritual, with the view of making Scripture ſpeak for itſelf, (on the ſuppoſition that we have made a faithful report of the evidence contained in it), we have brought the deciſion on the ſubject before us to a ſhort iſſue; by reducing infidels of every deſcription to the alternative, either of denying the divinity of the ſtandard appealed to, or of admitting the concluſion which has here been determined

mined by it. In this caſe it will not be found ſufficient to ſet aſide certain obnoxious texts, chapters, or even whole goſpels; the doctrine of atonement being ſo immediately blended with the whole tenour of divine revelation, that they who object to it muſt go one ſtep farther, and by a ſweeping clauſe, diſcard at once the whole evidence of ſcripture. For, as the great ſcheme of redemption was laid in the divine councils, before the world began, ſo ſince the fall, if the Bible be a conſiſtent book, there has been but one covenant, the everlaſting goſpel of peace; but one Mediator, whoſe prieſthood is unchangeable; one faith, by which man can be ſaved, one hope of eternal life through Jeſus Chriſt, 'who of God is made unto us, wiſdom, and righteouſneſs, and ſanctification, and redemption;'—to whom be glory for ever."

Acerbi's *Travels through Sweden, Finland, and Lapland, to the North Cape.*

(*Continued from p.* 258.)

WE now proceed to fulfil our promiſe of accompanying Mr. Acerbi and his companions in their dangerous journey from Stockholm to Finland. They travelled in ſledges, and arrived at Griſlehamn, a ſmall poſt town on the Gulf of Bothnia, ſixty-nine Engliſh miles from Stockholm, without meeting with any occurrence worthy of notice. When the ſea is not ſufficiently frozen for ſledges to paſs over it, which is ſometimes the caſe when the winter is unuſually mild, travellers are obliged to make the circuit of the whole gulf, by the way of Tornea. Mr. Acerbi, however, was more fortunate; the winter was ſevere and he was enabled to travel over the high ſea in a ſledge; a journey not leſs dangerous than extraordinary, as will appear from the following account of it. The diſtance from Griſlehamn in Upland to Abo in Finland, by the way of Aland, is ſixteen Swediſh miles and a half; each mile being equal to about five miles and a half Engliſh; ſo that the whole journey is about ninety miles.

"When a traveller is going to croſs over the gulf on the ice to Finland, the peaſants always oblige him to engage double the number of horſes to what he had upon his arriving at Griſlehamn. We were forced to take no leſs than eight ſledges, being three in company and two ſervants. This appears at firſt ſight to be an impoſition on the part of the peaſants; but we found, by experience, that it was a neceſſary precaution. The diſtance acroſs is forty-three Engliſh miles, thirty of which you travel on the ice without touching on land. This paſſage over the frozen ſea is, doubtleſs, the moſt ſingular and ſtriking ſpectacle that a traveller from the ſouth can behold. I laid my account with having a journey more dull and unvaried than ſurpriſing or dangerous. I expected to travel forty-three miles without ſight of land over a vaſt and uniform plain, and that every ſucceſſive mile would be in exact uniſon and monotonous correſpondence with thoſe I had already travelled; but my aſtoniſhment was greatly increaſed in proportion as we advanced from our ſtarting-poſt. The ſea, at firſt ſmooth

and

and even, became more and more rugged and unequal. It aſſumed, as we proceeded, an undulating appearance, reſembling the waves by which it had been agitated. At length we met with maſſes of ice heaped one upon the other, and ſome of them ſeeming as if they were ſuſpended in the air, while others were raiſed in the form of pyramids. On the whole they exhibited a picture of the wildeſt and moſt ſavage confuſion, that ſurprized the eye by the novelty of its appearance. It was an immenſe chaos of icy ruins, preſented to view under every poſſible form, and embelliſhed by ſuperb ſtalactites of a blue green colour.

" Amidſt this chaos, it was not without difficulty and trouble that our horſes and ſledges were able to find and purſue their way. It was neceſſary to make frequent windings, and ſometimes to return in a contrary direction, following that of a frozen wave, in order to avoid a collection of icy mountains that lay before us. In ſpite of all our expedients for diſcovering the eveneſt paths, our ſledges were every moment overturned to the right or the left, and frequently the legs of one or other of the company, raiſed perpendicularly in the air, ſerved as a ſignal for the whole caravan to halt. The inconvenience and the danger of our journey were ſtill farther increaſed by the following circumſtance. Our horſes were made wild and furious, both by the ſight and the ſmell of our great pelices, manufactured of the ſkins of Ruſſian wolves or bears. When any of the ſledges was overturned, the horſes belonging to it, or to that next to it, frighted at the ſight of what they ſuppoſed to be a wolf or bear rolling on the ice, would ſet off at full gallop, to the great terror of both paſſenger and driver. The peaſant, apprehenſive of loſing his horſe in the midſt of this deſert, kept firm hold of the bridle, and ſuffered the horſe to drag his body through maſſes of ice, of which ſome ſharp points threatened to cut him in pieces. The animal, at laſt wearied out by the conſtancy of the man, and diſheartened by the obſtacles continually oppoſed to his flight, would ſtop; then we were enabled to get again into our ſledges, but not till the driver had blindfolded the animal's eyes: but one time, one of the wildeſt and moſt ſpirited of all the horſes in our train, having taken fright, completely made his eſcape. The peaſant who conducted him, unable any longer to endure the pain and fatigue of being dragged through the ice, let go his hold of the bridle. The horſe relieved from this weight, and feeling himſelf at perfect liberty, redoubled his ſpeed, and ſurmounted every impediment. The ſledge, which he made to dance in the air, by alarming his fears, added new wings to his flight. When he had fled to a conſiderable diſtance from us, he appeared from time to time as a dark ſpot which continued to diminiſh in the air, and at laſt totally vaniſhed from our ſight. Then it was that we recognized the prudence of having in our party ſome ſpare horſes, and we were fully ſenſible of the danger that muſt attend a journey acroſs the gulf of Bothnia without ſuch a precaution. The peaſant, who was the owner of the fugitive, taking one of the ſledges, went in ſearch of him, trying to find him again by following the traces of his flight. As for ourſelves, we made the beſt of our way to the iſles of Aland, keeping as nearly as we could in the middle of the ſame plain, ſtill being repeatedly overturned, and always in danger of loſing one or other of our horſes; which would have occaſioned a very ſerious embarraſſment. During the whole of this journey we did not meet with, on the ice, ſo much as one man, beaſt, bird, or any living creature. Thoſe vaſt ſolitudes preſent a deſert abandoned as it were by nature. The dead ſilence that reigns is interrupted

terrupted only by the whiſtling of the winds againſt the prominent points of ice, and ſometimes by the loud crackings occaſioned by their being irreſiſtibly torn from this frozen expanſe; pieces thus forcibly broken off are frequently blown to a conſiderable diſtance. Through the rents produced by theſe ruptures, you may ſee below the watery abyſs; and it is ſometimes neceſſary to lay planks acroſs them, by way of bridges, for the ſledges to paſs over.

"The only animals that inhabit thoſe deſerts, and find them an agreeable abode, are ſea-calves or ſeals. In the cavities of the ice they depoſit the fruits of their love, and teach their young ones betimes to brave all the rigours of the rudeſt ſeaſon. Their mothers lay them down, all naked as they are brought forth, on the ice; and their fathers take care to have an open hole in the ice near them, for a ſpeedy communication with the water. Into theſe they plunge with their young, the moment they ſee a hunter approach; or at other times they deſcend into them ſpontaneouſly in ſearch of fiſhes for ſuſtenance to themſelves and their offſpring. The manner in which the male ſeals make thoſe holes in the ice is aſtoniſhing: neither their teeth nor their paws have any ſhare in this operation; but it is performed ſolely by their breath. They are often hunted by the peaſants of the iſles. When the iſlanders diſcover one of thoſe animals, they take poſt, with guns and ſtaves, at ſome diſtance from him, behind a maſs of ice, and wait till the ſeal comes up from the water for the purpoſe of taking in his quantum of air. It ſometimes happens, when the froſt is extremely keen, that the hole is frozen up almoſt immediately after the ſeal makes his appearance in the atmoſphere; in which caſe the peaſants fall on him with their ſticks, before he has time with his breath to make a new aperture. In ſuch extremities the animal diſplays an incredible degree of courage. With his formidable teeth he bites the club with which he is aſſaulted, and even attempts to attack the perſons who ſtrike him; but the utmoſt efforts and reſiſtance of theſe creatures are not much dreaded, on account of the ſlowneſs of their motions, and the inaptitude of their members to a ſolid element.

"After conſiderable fatigue, and many adventures, having refreſhed our horſes about half way on the high ſea, we at length touched at the ſmall iſland of Signilſkar. This iſland preſents to the view neither wood nor lawn, and is inhabited only by ſome peaſants, and the officer of the telegraph which is ſtationed here for keeping up a correſpondence with that of Griſſehamn. It is one of thoſe little iſlands ſcattered in this part of the gulf, which collectively bear the name of Aland. The diſtance from Griſſehamn to Signilſkar, in a ſtrait line, is five Swediſh miles, which are nearly equal to thirty-five Engliſh; but the turnings we were obliged to make, in order to find out the moſt practicable places, could not be leſs than ten Engliſh miles more. All this while we were kept in anxious ſuſpence concerning the fate of our fugitive horſe, and entertained the moſt uneaſy apprehenſions that he was either loſt in the immenſity of the icy deſert, or buried perhaps in the watery abyſs. We were preparing to continue our journey through the iſles on the ice, and had already put new horſes to our ſledge, when we ſpied, with inexpreſſible pleaſure, the two ſledges returning with the fugitive. The animal was in the moſt deplorable condition imaginable: his body was covered all over with ſweat and foam, and was enveloped in a cloud of ſmoke. Still we did not dare to come near him; the exceſſive fatigue of his violent courſe had not abated

his

his ferocity; he was as much alarmed at the ſight of our pelices as before; he ſnorted, bounded, and beat the ſnow and ice with his feet; nor could the utmoſt exertions of the peaſants to hold him faſt have prevented him from once more making his eſcape, if we had not retired to ſome diſtance, and removed the ſight and the ſcent of our pelices. From Signilſkar we purſued our journey through the whole of the iſles of Aland. In different parts of Aland you meet with poſt-houſes, that is to ſay with places where you may get horſes. You travel partly by land and partly over the ice of the ſea. The diſtance between ſome of theſe iſlands amounts to no leſs than eight or ten miles. On the ſea, the natives have uſed the precaution of fixing branches of trees, or putting ſmall pines along the whole route, for the guidance of travellers in the night-time, or directing them how to find out the right way after falls of ſnow."

In Aland, we are told, there is an inſect ſo deſtructive, that great numbers of trees are deſtroyed by it, "and what is ſtill more diſtreſſing and harraſſing, houſes newly built have been known to fall into decay and ruin in a ſhort time, entirely by the devaſtation of thoſe pernicious animals." But of this curious inſect Mr. Acerbi neither gives the name, nor any deſcription. He gives, however, a very ample deſcription of the town and univerſity of Abo, which is a place of ſome trade, ſituated at the mouth of the river Aura. Nor is he leſs communicative on a ſubject more intereſting, the manners, purſuits, and amuſements of the people. From Abo our travellers proceeded, in their ſledges, ſometimes along rivers, at others through immenſe foreſts, to the village of Yervenkyle, and thence to the town of Waſa, where, as indeed was generally the caſe, they were treated with the greateſt hoſpitality and politeneſs. Of the extreme vanity of LINNÆUS, he adduces the following extraordinary inſtances.

"I ſaw at the houſe of the preſident a very intelligent and converſable clergyman. We had much converſation concerning the Finlanders, eſpecially on the ſubject of their poetry, and he mentioned a variety of intereſting particulars. Speaking of Linnæus with whom he had been well acquainted at Upſala, he had much to ſay on the character of the Swediſh naturaliſt, and dwelt particularly on the extreme vanity which that great man ſeems to have carried to the moſt diſguſting length. He related to me ſome anecdotes which gave ſtrong indications of that weakneſs. A lady of the province of Upſala, who had never been beyond its boundaries, applied to a friend of Linnæus for a letter of recommendation, that ſhe might have an opportunity of making the acquaintance of this eminent character, and at the ſame time ſee his collection. The philoſopher received her with much politeneſs, and as he was ſhewing her the muſeum, the good lady was ſo filled with aſtoniſhment at the ſight of an aſſemblage of ſuch a number of different objects, upon each of which Linnæus had always ſomething to remark, that ſhe exclaimed with a ſigh, *I no longer wonder that Linnæus is ſo well known over the whole province of Upſala!* Linnæus, who inſtead of *the province of Upſala* expected to hear *the whole univerſe*, was ſo ſhocked, that he would ſhew her nothing more of the muſeum, and ſent the lady away quite confounded at the change of his humour, and at the ſame time firmly believing that her high encomium had wounded the feelings of the great philoſopher.

philoſopher. One day, being in a melancholy temper, he gave orders that no perſon ſhould be admitted to him, and placed himſelf, in his bed-gown and night-cap, ſad and penſive on his ſofa. An officer in the Swediſh ſervice arrived with a party of ladies, who had made a journey for the expreſs purpoſe of ſeeing the Linnæan collection. The officer was denied admittance; but being aware of Linnæus's caprice, he would not be refuſed by the ſervant, but puſhed by him, and entered the chamber where Linnæus was ſitting. At firſt ſome indignation was ſhewed at this intruſion; but the officer introduced the ladies with a moſt extravagant panegyric, to *the illuſtrious philoſopher, who was the ſole object of their journey; to the man whom the whole world allowed to be the greateſt; to that man who had put nature herſelf to the rack in order to diſcover her dearest ſecrets, &c.* Linnæus's ſurly humour inſtantly forſook him, and he never appeared more amiable in his manners than to this officer, whom he embraced tenderly, calling him his true friend, &c. &c. He was ſo ſingularly enamoured of praiſe, that his mind was never in that ſedate ſtate which would have enabled him to diſtinguiſh true commendation from flattery and deception. The clergyman, who at firſt could not credit ſuch reports, was convinced of their reality by one of his friends, who compoſed ſo ridiculous an eulogy for Linnæus, that the weakeſt child might have treated it as a farce or ſatire: it was worded in the bombaſt of the middle ages, or in the Aſiatic ſtyle: he called him the ſun of botaniſts, the Jupiter of the *literati*, the ſecretary of nature, an ocean of ſcience, a moving mountain of erudition, and other appellations to the ſame effect. Linnæus, far from feeling diſpleaſure at ſuch exceſſive and ridiculous compliments, interrupted the panegyriſt at each phraſe, embracing him, and calling him his deareſt friend.

From Waſa Mr. Acerbi and his companions went to Uleaborg, a ſmall town on the banks of the river Ulea, at a ſhort diſtance from the ſea. We have here the following ſingular anecdote.

"A gentleman of Uleaborg went thence by ſea to Stockholm; on his return, the ſhip's ſteward, in cleaning the plate after dinner, let fall into the ſea a ſilver ſpoon, which was ſwallowed by a ſalmon that chanced to paſs by. The day after this ſalmon made his way up the river near Uleaborg, where it was caught by a fiſherman. The fiſher went to ſell the ſpoon to a ſilverſmith, who, on recognizing the cypher, immediately conveyed it to the gentleman's wife. The lady, who had not received any intelligence from her huſband ſince his departure from Uleaborg, was ſtruck with the belief that he had been ſhipwrecked; and this ſeemed the more probable, as his return had been delayed by contrary winds. The gentleman at laſt conſoled his afflicted wife by his re-appearance, and amuſed her with the recital of the mode in which the ſilver ſpoon was loſt."

At this place our travellers were introduced to a rigid diſciple of *Meſmer*, who ſeems almoſt to have made a convert of Mr. Acerbi.

"The Baron Silfverkielm was a very amiable man, who had paſſed a great part of his life near the perſon of King Guſtavus, had travelled, and ſeen much of the world. He was an excellent mechanic, amuſed himſelf with chemiſtry, poſſeſſed an admirable Engliſh electrical machine, made experiments, and was fond of reading and the ſtudy of belles-lettres. He was a man of no ceremony, and (which will not be believed by every one) a moſt famous magnetiſer, and one of the greateſt proficients among the diſciples

diſciples of Meſmer. I have ſeen the Baron give proofs of his ſkill in animal magnetiſm, which, I confeſs, ſhook my incredulity a little, both in reſpect to the efficacy of his principles, and the exiſtence of the magnetic fluid, or whatever elſe it may be called, which is ſuppoſed to operate upon individuals. The effects it produces cannot eaſily be attributed to ordinary cauſes, nor ſupported by reaſons derived from the known laws of nature. Although he was unable to affect me with his magnetical powers, yet he wrought upon perſons whoſe probity and good faith I am not at liberty in any degree to queſtion. He repeated to me experiments he had made in different places, on different individuals, and in different circumſtances; and I find myſelf ſatisfied as to the exiſtence of ſome natural cauſe or principle which has hitherto remained unknown: it is wrapt up in obſcurity, and is as yet inexplicable to the underſtanding. I am very far from attempting, after the Baron's example, to account for it; though I think that a ſolution of this problem may be reſerved for a period of higher improvement in the knowledge of nature, the ſtudy of which has been ſo ſucceſsfully purſued, and ſo rapidly advanced, in the courſe of the preſent century. I ſaw my fellow traveller, as incredulous as myſelf, fall into a profound ſleep by the mere motion of the magnetiſer's fingers; I heard him ſpeak in his ſleep, and reply to whatever queſtions I propoſed to him; I ſaw him again awake by the ſimple motion of the magnetiſer's fingers, while I was unable to rouſe him from his ſomnolency, though I brought fire cloſe to his hand, an experiment to which he was as inſenſible as a dead body. He awoke, after ſleeping from five to ſix hours, remembering nothing of what he had ſaid, denying obſtinately that he had been aſleep, and yielding with difficulty at laſt to the authority of his watch, and the teſtimony of all thoſe who had witneſſed the circumſtance. I might mention a number of facts relative to this ſubject, by which I ſhould be able to prove, that in theſe trials there could be neither connivance nor impoſture, nor previous arrangement; but this doctrine ſtill lies too much under ſuſpicion for me to dwell any longer upon it. I ſhall only add, that two Engliſh travellers, better informed, and, if poſſible, greater infidels than myſelf reſpecting meſmeriſm, happening to paſs by Uleaborg at the ſame time, ſtopped a day, that they might obſerve ſome of the magnetical performances. From previous concert one of them was to aſſume the appearance of being affected; but at the moment when the magnetiſer ſhould ſeem confident that his art had taken effect, he who was to feign himſelf aſleep, at a ſign given him by the other, was to awake in ſurprize, and thus diſappoint the credulity of the operator and his audience. The experiments accordingly began: one of them was unſuſceptible of the magnetic impreſſion, the other was actually affected, and his companion might make what ſigns he pleaſed; he was deaf, incapable of underſtanding any thing, and in ſuch a languid and lethargic ſtate, that every act of volition was entirely ſuſpended. The two gentlemen will probably give ſome account of their travels, and poſſibly confirm the truth of my relation of theſe almoſt incredible experiments.

" It is to be regretted, that the meſmerians in general have their minds ſo heated by the extraordinary, I had almoſt ſaid ſupernatural, aſpect of thoſe phenomena, that they ſuffer themſelves to be ſo hurried away by the imagination, as to mount the ſkies in order to find the phyſical cauſe of thoſe effects among the clouds, inſtead of conſulting and inveſtigating nature in the practice of frequent experiments, and with that ſobriety of mind which ought to be the faithful guide of philoſophy in all her enquiries into the

the cauſes of things. The imagination, faſcinated and enſlaved by the charm of ſomething preternatural, tries, while bewildered with confuſed conceptions, to divine the meaning, the purpoſe, and the end of objects; and while it rambles about in the obſcure and boundleſs regions of conjecture, the true ſpirit of inquiry loſes the thread of its obſervations and of its analyſis, and, bounding from one imperfect impreſſion to another, is incapable of ſtopping to obſerve, compare and judge: this was the infirmity of the good Baron. He fancied to himſelf, that the ſoul of the perſon aſleep was tranſported to regions of which the human mind, in conjunction with the body, can form no idea. He went into particulars ſtill more ridiculous, and aſſerted, for inſtance, that there all the ſouls were dreſſed in white, and that they enjoyed in that ſcene of delights ſuch agreeable ſenſations as ſurpaſs all conception. He believed, that in that ſtate of ſleep they foreſaw future events; and that their ſouls being exalted to a higher ſphere of perception, they could ſee many things that are inviſible to the material organs of our imperfect viſion. Inſtead of interrogating the ſleeper as to the nature of his feelings during his torpor; inſtead of trying to ſound the condition of his phyſical faculties, or queſtioning him as to intelligible objects, his queries were always concerning the white robes, the paradiſe, and thoſe elyſian fields where, according to his theory, the ſouls are in the fruition of every ſpecies of pleaſure, ever perfectly at eaſe, and clothed in their *robe de chambre*. He was deſirous to receive intelligence from his anceſtors, his great grandfather, or his late father; and they very kindly, in general, ſent him their compliments by the mouths of thoſe couriers in white jackets.

"From the manner in which I have ſtated my remarks, the reader will be able to judge of the light in which I viewed this ſubject. Having ſucceeded in our reſearches concerning the electrical fluid, and what is called *galvanism*, I think it not impoſſible but we may diſcover ſome other fluid or material ſubſtance, which ſhall have its particular laws, relations and affinities. I am of opinion, that in animal magnetiſm we meet with appearances which cannot be traced to the imagination as their cauſe, nor indeed to any cauſe known or ſtated by the enemies of this doctrine. The French academicians themſelves, in their report on animal magnetiſm, ſhew, perhaps, that they beſtowed upon it neither the time nor the candour and impartiality which a ſubject ſo difficult, and ſo much entangled in the groſſeſt prejudices, had a right to obtain from them. Upon the whole, I conclude that we are ſtill entirely in the dark as to this unknown cauſe, which, though we cannot as yet aſſign to it any name or determinate qualification, is not on that account leſs poſſible."

The *tetrao urogallus* of Linnæus, a bird of the ſize of a turkey, is found in the woods in Finland. He ſings like the nightingale, in the night, and is at once ſo watchful and ſagacious, that it is impoſſible to come within gun ſhot of him, except when he is in the act of ſinging.

"This ſpecies of ſport had not the ſame attraction for me as the ſhooting of other birds; we were obliged to paſs the whole night in the woods; to liſten to the ſinging of the bird with the invidious ear of a ſpy, to ſkulk and ſuppreſs our very breath, in order the better to catch the ſound of his voice; and when at laſt we heard him, it was neceſſary we ſhould employ all the craft and artifice of a traitor, take advantage even of the ſentiment of love

in this poor creature, and all this for the baſe purpoſe of killing him by ſurprize. In the chaſe, as in every thing elſe, I love plain dealing; I love to make the birds fly before me, to purſue them, and to declare war before I fire upon them. One ſingle bird killed upon the wing is worth ten aſſaſſinated on the branch of a tree."

This philanthropic whine is ſo truly *affecting*, that 'tis a pity Mr. Acerbi could not render himſelf intelligible by the object of his compaſſion, who, no doubt, would have admired the *liberality* of his diſpoſition, and have been clearly convinced of the vaſt difference between being ſhot *flying* and being ſhot *ſitting*. Our author, however, does not appear to have indulged his diſpoſition to encounter an enemy in a more manly way, which he had a full opportunity of doing, by the mode of hunting *bears*, in vogue in Finland.

" The favourite weapon of the Finlander in hunting the bear, is an iron lance fixed at the end of a pole. At about the diſtance of a foot from the point of the lance is fixed a croſs-bar, which prevents the inſtrument from penetrating too far into the body of the bear, or paſſing through both ſides. When the Finlander has diſcovered where the bear has taken up his winter quarters, he goes to the place and makes a noiſe at the entrance of his den, by which he endeavours to irritate and provoke him to quit his ſtrong hold. The bear heſitates, and ſeems unwilling to come out; but continuing to be moleſted by the hunter, and perhaps by the barking of his dog, he at length gets up and ruſhes in fury from his cavern. The moment he ſees the peaſant, he rears himſelf upon his two hind legs ready to tear him to pieces. The Finlander inſtantly puts himſelf in the attitude which is repreſented in the annexed plate; that is to ſay, he brings back the iron lance cloſe to his breaſt, concealing from the bear the length of the pole, in order that he may not have time to be upon his guard, and conſequently to parry with his paws the mortal blow which the hunter means to aim at his vitals. The Finlander then advances boldly towards the bear, nor does he ſtrike the blow till they are ſo near each other, that the animal ſtretches out his paws to tear his antagoniſt limb from limb. At that inſtant the peaſant pierces his heart with the lance, which, but for the croſs-bar, would come out at his ſhoulder; nor could he otherwiſe prevent the bear from falling upon him, an accident which might be highly dangerous. By means of the croſs-bar the animal is kept upright, and ultimately thrown upon his back; but what may ſeem to ſome very extraordinary, is, the bear, feeling himſelf wounded, inſtead of attempting with his paws to pull out the lance, holds it faſt, and preſſes it more deeply into the wound. When the bear, after rolling upon the ſnow, ceaſes from the laſt ſtruggles of death, the Finlander lays hold of him, and calls for the aſſiſtance of his friends, who drag the carcaſe to his hut; and this triumph terminates in a ſort of feſtival, where the poet aſſiſts, and ſings the exploits of the hunter."

The manner of bathing in Finland is moſt extraordinary.

" Almoſt all the Finniſh peaſants have a ſmall houſe built on purpoſe for a bath: it conſiſts of only one ſmall chamber, in the innermoſt part of which are placed a number of ſtones, which are heated by fire till they become red. On theſe ſtones, thus heated, water is thrown, until the company within be involved in a thick cloud of vapour. In this innermoſt part,

part, the chamber is formed into two ſtories for the accommodation of a greater number of perſons within that ſmall compaſs; and it being the nature of heat and vapour to aſcend, the ſecond ſtory is, of courſe, the hotteſt. Men and women uſe the bath promiſcuouſly, without any concealment of dreſs, or being in the leaſt influenced by any emotions of attachment. If, however, a ſtranger open the door, and come on the bathers by ſurprize, the women are not a little ſtartled at his appearance; for, beſides his perſon, he introduces along with him, by opening the door, a great quantity of light, which diſcovers at once to the view their ſituation, as well as forms. Without ſuch an accident they remain, if not in total darkneſs, yet in great obſcurity, as there is no other window beſides a ſmall hole, nor any light but what enters in from ſome chink in the roof of the houſe, or the crevices between the pieces of wood of which it is conſtructed. I often amuſed myſelf with ſurpriſing the bathers in this manner, and I once or twice tried to go in and join the aſſembly; but the heat was ſo exceſſive that I could not breathe, and in the ſpace of a minute at moſt, I verily believe, muſt have been ſuffocated. I ſometimes ſtepped in for a moment, juſt to leave my thermometer in ſome proper place, and immediately went out again, where I would remain for a quarter of an hour, or ten minutes, and then enter again, and fetch the inſtrument to aſcertain the degree of heat. My aſtoniſhment was ſo great that I could ſcarcely believe my ſenſes, when I found that thoſe people remain together, and amuſe themſelves for the ſpace of half an hour, and ſometimes a whole hour, in the ſame chamber, heated to the 70th or 75th degree of Celſius. The thermometer, in contact with thoſe vapours, became ſometimes ſo hot, that I could ſcarcely hold it in my hands.

"The Finlanders, all the while they are in this hot bath, continue to rub themſelves, and laſh every part of their bodies with ſwitches formed of twigs of the birch-tree. In ten minutes they become as red as raw fleſh, and have altogether a very frightful appearance. In the winter ſeaſon they frequently go out of the bath, naked as they are, to roll themſelves in the ſnow, when the cold is at 20 and even 30 degrees below zero.* They will ſometimes come out, ſtill naked, and converſe together, or with any one near them, in the open air. If travellers happen to paſs by while the peaſants of any hamlet, or little village, are in the bath, and their aſſiſtance is needed, they will leave the bath, and aſſiſt in yoking or unyoking, and fetching provender for the horſes, or in any thing elſe, without any ſort of covering whatever, while the paſſenger ſits ſhivering with cold, though wrapped up in a good ſound wolf's ſkin. There is nothing more wonderful than the extremities which man is capable of enduring through the power of habit.

"The Finniſh peaſants paſs thus inſtantaneouſly from an atmoſphere of 70 degrees of heat, to one of 30 degrees of cold, a tranſition of a hundred degrees, which is the ſame thing as going out of boiling into freezing water! and, what is more aſtoniſhing, without the leaſt inconvenience; while other people are very ſenſibly affected by a variation of but five degrees, and in danger of being afflicted with rheumatiſm by the moſt trifling wind that blows. Thoſe peaſants aſſure you, that without the hot vapour baths they could not ſuſtain as they do, during the whole day, their various

"* I ſpeak always of the thermometer of a hundred degrees, by Celſius."

labours. By the bath, they tell you, their ſtrength is recruited as much as by reſt and ſleep. The heat of the vapour mollifies to ſuch a degree their ſkin, that the men eaſily ſhave themſelves with wretched razors, and without ſoap."

Mr. A. gives a very high character of the peaſantry of Finland; he repreſents them as an active, induſtrious, hoſpitable, and intelligent race; and, indeed, the anecdotes which he relates of them fully juſtify his repreſentation. When our philanthropiſt went to ſee the church at Kemi, which he deſcribes, as a ſuperb ſtructure, he unfortunately diſcovered, near it, the hut of a poor Finlander, which made him utter a *pious* ejaculation for the deſtruction of its magnificent neighbour. He then compliments himſelf on the ſenſibility of his own feelings, which are violently affected by "a quick and violent contraſt of extreme poverty and luxury;" a contraſt which was moſt viſible to him in his "Travels through the *Britiſh* Dominions." He aſſures us he ſaw a miſerble hut in Ireland ſupported by "a wall of ten feet high, which ſurrounded "his honour's park." Such a philanthropiſt as Mr. Acerbi might have written a tolerable pamphlet on the ſubject, and, conſidering the extent of his philanthropic zeal, we cannot but wonder that he ſuffered ſo glorious an opportunity to eſcape him.

Our travellers were induced to remain at Uleaborg till the 8th of of June, 1799; when they purſued their journey through Kemi to Tornea, where they viewed the ſun at midnight. Here their party received an acceſſion of ſtrength, by the offer of ſome men of ſcience to accompany them. They now proceeded chiefly by water, but ſtill had numerous obſtacles to ſurmount, and numerous difficulties to encounter. The ſkill and intrepidity of the boatmen in this country are truly intereſting.

"Having arrived at Kattila Koſki, the boatmen took down their ſail and ſhewed us their addreſs in aſcending againſt the rapid current of the cataracts. Kattila Koſki is a long ſeries of water-falls, formed by the ſtony bed of the river, and by huge rocks which riſe above the ſurface of the water. Theſe cataracts are particularly famous on the map, as being the place which correſponds to that diviſion of the globe known by the name of the Polar Circle. To aſcend in a ſmall boat ſuch a formidable ſucceſſion of cataracts, where the water is almoſt every where rolling down in foam, would at firſt ſight ſeem impoſſible; but nothing is impoſſible to man, whom habits have rendered familiar to danger. Thoſe Finlandiſh Laplanders, beſides an addreſs peculiar to themſelves, have what perhaps is of ſtill more conſequence—the moſt perfect coolneſs and apathy. They take their places, one at the head and the other at the ſtern of their canoe, and with a long pole which they thruſt to the bottom of the river, find their point of reſiſtance, and thus puſh the boat againſt the ſtream. This pole is made of a pine, and about fifteen feet long; they are obliged to throw it with all their ſtrength to the bottom, in order to overcome the current which conſtantly impels it backwards. It is a Herculean labour; beſides, it requires infinite practice to guide and manage the boat, forming, as circumſtances demand, many a ſharp angle, amidſt a multitude of obſtacles.

The

The moſt diſagreeable, and at the ſame time the moſt dangerous ſituation is, the man reſting by accident the end of his pole upon a rock of a ſmooth or round ſurface, in the moment that he applies to it the whole weight and force of his body, the pole ſlips from under him; he falls in an inſtant headlong into the river, and the paſſenger gives himſelf up for loſt. The Laplander, however, quickly recovers himſelf and prepares to repeat the ſame operation; but it ſometimes happens that the current gets the aſcendant and drives the boat aſtern. In this critical juncture the whole addreſs of the boatman is exerted to keep the head of the boat directly oppoſed to the ſtream, till he is again in a condition to puſh her forward; and above all, to prevent her laying her ſide to the current, as in that poſition, by preſenting a larger ſurface to the water, ſhe would inſtantly be overſet.

"In order to have ſome reſpite from this ſevere toil, the boatmen requeſted that we would diſembark and walk along the bank to the end of theſe cataracts. We were greatly overjoyed to learn that it was practicable to go by land, and moſt cheerfully accepted their propoſal. The great difficulty of paſſing thoſe cataracts with a boat, containing more than two perſons, had rendered it cuſtomary to perform this part of the journey by land. The woods being then impaſſable, a narrow foot-path had been formed in the direction of the river. The impracticability of travelling through thoſe woods proceeded from the way being obſtructed by underwood, and the branches of firs and pine-trees; from a ſtrong kind of moſs, which grows here in great abundance, and ſometimes two feet high; and from deep marſhy ſoil, where you are in danger every ſtep of ſinking in the mire. Theſe obſtacles impeded the paſſage through the woods; and to remedy the evil the people had cut down trees and laid them longitudinally one after the other, in ſuch a manner that the paſſenger as he walked along the trunks was obliged ca efully to attend to his centre of gravity, and balance himſelf like a dancer on the tight rope."

(To be continued)

The Modern Hiſtory of Hindoſtan: comprehending that of the Greek Empire of Bactria, and other great Aſiatic Kingdoms bordering on its weſtern Frontier. Commencing at the Period of the Death of Alexander, and intended to be brought down to the Cloſe of the Eighteenth Century. Vol. I. 4to. 1l. 1s. White. 1802.

THE talents and learning of Mr. MAURICE have been ſo often ſignaliſed, that any production from an author of ſuch acknowledged merit muſt be highly acceptable to the friends of genius and literature. Indeed Mr. MAURICE is a ſtriking inſtance of the union of powers and attainments that are very rarely co-exiſtent. As a poet his imagination is ardent and fertile; and, though capable of reaching a diſtinguiſhed point of elevation in the regions of Parnaſſus, he has explored with great ſucceſs the deep receſſes of literature and ſcience, as well as the obſcure labyrinths of remote antiquity. We have often had occaſion to pay tribute to his poetical talents, and we have paid our tribute with hearty zeal, becauſe thoſe talents have been uniformly employed in ſupport of ſuch political principles as form one of the ſtrongeſt bulwarks of ſound morality and genuine

freedom; and alſo of that more awful ſenſe of human happineſs which has a ſurer ſafeguard than any ſublunary means of protection.

The high reputation which Mr. MAURICE deſervedly obtained by his reſearches into Indian Antiquities has induced him to purſue the ſubject, and he has now brought forward a work which will be not leſs gratifying to the ſcholar and philoſopher, and much more ſo to the generality of readers. But the Modern Hiſtory of Hindoſtan muſt be peculiarly intereſting to Britons, conſidering the intereſt and importance of our Aſiatic poſſeſſions. There is alſo greater probability of arriving at truth in what comes nearer to our own times, and what relates to hiſtorical facts, than in the religious opinions and doctrines of diſtant ages and countries, which, however laboriouſly inveſtigated, can, perhaps, never be fully underſtood.

By the Modern Hiſtory of Hindoſtan ſomething much nearer to the preſent times might indeed be expected, and the author intends to bring his work down to the period before us. The preſent work commences at the period of the death of Alexander, and concludes with the death and character of Mahmud.

It may be fairly ſaid that Mr. Maurice has reſorted to every attainable ſource of information, native and claſſical, and has arranged the vaſt ſeries of events, which engage his attention, with great ſkill and judgment. No important occurrence ſeems to have eſcaped his notice; and the work in general is characterized by hiſtorical dignity and a philoſophic ſpirit. His ſtyle is rich and animated; equally free from the voluptuous redundancy of a GIBBON, and the ſtately pomp and dry preciſion which mark cotemporary works of a ſimilar kind.

We ſhall at preſent extract the opening of the work, as it will give our readers a general conception of what the author has already accompliſhed, and what he intends. At a future opportunity we ſhall gratify them with ſelect paſſages, in which the vigour of the author's mind, and the beauties of his compoſition are chiefly conſpicuous.

"India, or rather Hindoſtan, is a country more diſtinguiſhed by the viciſſitudes it has undergone, and more remarkable for the peculiarity of its inhabitants and productions, than any other on the face of the earth. Its natural hiſtory and aſpect ſtrongly partake of the ſame predominant feature of ſingularity. The grandeur and extent of its two celebrated rivers, which, after diffuſing verdure and plenty through many rich and powerful kingdoms, fall into the ocean, at the diſtance of four hundred leagues from each other: the ſtupendous height of thoſe mountains, by which, as an everlaſting barrier, it is on three ſides girded, and of which another mighty ridge extends quite acroſs, from north to ſouth, cauſing an agreeable variety of climate, and exhibiting, on its oppoſite extremities, the ſurpriſing phœnomenon of two ſeaſons at one period; the luxuriant beauty and fertility of its plains; the fragrance of its aromatic woods; the delicious flavour of its fruits; the immenſe treaſures daily poured forth from its ſubterraneous regions; and the rich variety of its manufactures; have rendered India, from the remoteſt ages of antiquity, equally the wonder of the curious, and the delight of the voluptuous; the object of contemplation to the philoſopher, and too frequently of rapacity to the unrelenting fury of the ſoldier.

"The

"The natives of this beautiful country, like the Chineſe, and other eaſtern nations, carry up their annals to an incredible antiquity. Their early writers, according to Pliny,* boaſted of a long ſucceſſion of great, wiſe, and powerful princes, who reigned over it for many thouſand years before the invaſion of Alexander the Great. Theſe exaggerated accounts, however, have been proved to be utterly repugnant to truth, to reaſon, and to every juſt ſyſtem of chronology. The pretenſions of the Indians, as a nation, to high antiquity are readily admitted; but when they wiſh us to conſider that antiquity as unfathomable, they only excite our pity, or contempt.

"Secluded from any immediate intercourſe with the neighbouring countries, by the peculiarities of its cuſtoms and religion, India was governed during the very early periods alluded to, by one ſupreme Maha-rajah, and other great feudatory princes; the extent of whoſe dominions varied at different æras, according to the peaceful or aſpiring nature of the ſovereign. Theſe were armed with the full powers of monarchy in their ſeveral governments; and, as we are informed, both by Diodorus Siculus† and Strabo,‡ on the ſubject, were abſolute proprietors of the lands in their reſpective juriſdictions. They claimed affinity with the ſun and moon, and being aſſiſted in the adminiſtration of affairs by the counſels of the Brachmans, who, like the Magi of Perſia, diſcharged at once the ſacred function of the prieſthood, and the high hereditary office of counſelling the monarch, were regarded with reverence that bordered on adoration. The domeſtic hiſtory, however, of theſe moſt ancient dynaſties of princes is unfortunately involved in impenetrable obſcurity. Their names alone remain, a dead letter on the recording tablet of time, and exhibit an awful and inſtructive leſſon on the vanity of human grandeur, and the pride of ſublunary diſtinction.

"The inhabitants of India were then, as at preſent, divided into various tribes, or caſts, never intermingled in marriage, at entertainments, or in any intimate manner aſſociated. Their great ingenuity in all the mechanical arts, their genius for commerce, which they carried on to a conſiderable extent with Egypt and Arabia, the liberal hoſpitality and love of truth, the rigid temperance and frugality by which they were diſtinguiſhed; but, above all, the profound learning and lofty precepts of morality inculcated by the ancient Brachmans, are celebrated with laviſh encomiums, not only by the above-cited authors, but by many others of the moſt reſpectable character for veracity in pagan antiquity. The ſucceſſors, however, of thoſe holy ſophiſts, in the preſent day, are ſuppoſed dreadfully to have mutilated the ſimple and ſublime doctrines of their great legiſlator, by adopting the moſt abſurd ſuperſtitions, and devoting themſelves to the groſſeſt idolatry. It has been conjectured by many intelligent writers, little acquainted with the genius of the Hindoos, that many of theſe ſuperſtitions were borrowed during their intercourſe, in ſucceeding ages, with the Egyptians, and in the monſtrous figures and images of deity that are at preſent worſhipped in the pagodas of India, they have imagined, can be clearly traced the hieroglyphic repreſentations of the gods of Egypt.

"But the very reverſe of the argument is moſt likely to be the truth. The genius of the Indians was ever too proud to borrow either ceremonies

---

"* Pliny, lib. iv. cap. 17."

"† Diodorus Siculus, lib. ii. p. 41."

"‡ Strabo, lib. xvi. p. 703."

of religion or maxims of policy from their neighbours, on either confine of their empire. The Egyptians have either appropriated to themſelves the ancient mythological rights and ſymbols of India; or, if the maxims which through theſe volumes have been endeavoured to be demonſtrated is juſt, they have derived both from one primitive ſource of cuthite profanation.

"The ancient claſſical writers had, in fact, but a very imperfect conception of the religion of the Indians. Jupiter Ammon, Pan, and Pluto, are ſaid to have been the objects of their worſhip. Such were the Grecian appellations for the ſeveral deities, or rather attributes of deity, adored in Hindoſtan. With more truth was the ſacred Ganges aſſumed to be an object of ſuperſtitious veneration, when, charged with the bleſſings of Providence, he deſcended in majeſty from the mountains, and with his overflowings fertilized the thirſty ſoil.

"The legiſlator whoſe ſublime precepts improved; the hero whoſe reſiſtleſs ſword defended; the patriot whoſe inventive fancy adorned, with uſeful and liberal arts, his favoured country, ſecured the fervent prayers of the grateful Indian; was firſt remembered with admiration, and then deified. The very animal whoſe milk nouriſhed him, and whoſe labours turned the fruitful ſod, received his tributary homage, and was ranked in order next to a divinity. Whatever has life ſhares his affection, and partakes of his benevolence. Hoſpitals are erected, and endowed with large ſtipends, for the preſervation and ſupport of the different ſpecies of inſects and animals; and we are informed by Ovington, of a certain ſecretary to the Engliſh brokers of Surat, who for a long time cheriſhed a prodigious ſnake in his own houſe, which he daily fed with bread and milk, on the ſuppoſition that its body was the receptacle of the ſoul of his deceaſed father.

"Except in the ſingle circumſtance of the pure primæval religion of India, which deſcended from their patriarchal anceſtors, having, in ſome melancholy inſtances, degenerated into idolatry, no perceivable viciſſitude has taken place among this celebrated people, from the commencement of their empire to the preſent day. Whatever is true of them at one period, is equally true of them at another. The laws of the Medes and Perſians were not more unalterable. From age to age, from father to ſon, through a hundred generations, the ſame uniformity of manners, and caſt of character prevail; inexterminable by the ſword, incorruptible by the vices, and unalterable by the example, of their conquerors.

"Strangers, in general, to the turbulence of ambition, to the fever of intemperance, and all the tumultuous violence of the more boiſterous paſſions, it cannot, however, be denied that the Hindoos are often the victims of one moſt fatal and degrading vice, inſatiable avarice! When inflamed with this paſſion, its influence over their boſoms is ſaid to know neither limit nor reſtraint. In the accumulation of wealth all their faculties are abſorbed; but, ever mindful of the graſping extortion of their Mohammedan governors, they are reported to bury that wealth under ground, and dare not truſt even their children with the fatal ſecret. The moſt cruel tortures cannot compel them to reveal the places of its concealment; the horror of threatened defilement has alone any influence over their firmneſs, and, to avoid this menace, they fly for refuge to the deſtroying ſteel, or elude the inventive malice of their perſecutors, by ſwallowing a doſe of poiſon. Thus are the plains of Hindoſtan, like thoſe of Modern Tartary, covered with hoards of ſecret treaſure; and, in this manner, may partly be accounted

accounted for thoſe enormous ſums of ſilver bullion which are conſtantly importing into the country, and ſwallowed up as in a vaſt vortex, without ever being exported, or viſibly increaſing the quantity in circulation.

" If, however, they are ſometimes hurried away by this deſtructive paſſion, and by the ſtings of jealouſy, the reſult of diſproportionate marriages, into extremes which militate againſt that mild caſt of character by which they are in general diſtinguiſhed, the Hindoos have a thouſand excellent qualities to counterbalance the defect. They are not leſs ardent in the love of their country, than zealous in their attachment to the inſtitutions of their foreſathers. In domeſtic life, they are tender and affectionate, and in their morals, for the moſt part, unſullied. The above conciſe ſketch of the country and character of the people of Hindoſtan, in addition to what has been already intimated on that ſubject, has been thought not improperly introductory to the pages of their modern hiſtory; from which we ſhall no longer detain the reader than, for the ſake of connecting the two works, will be neceſſary to take a ſummary retroſpect of what has been already attempted in this intricate and little explored path of literature, and exhibit a clear concatenated diſplay of thoſe intereſting ſcenes, which will ſtill lay claim to his attention, during the extended period of above two thouſand years.

" After having, in the ancient part of this work, conſidered the various accounts given by the Indians themſelves of their coſmogony, and combated effectually, it is hoped, their abſurd chronological aſſumptions above-mentioned, on the ground of that very aſtronomy on which the air-built fabric was erected; after having diſcuſſed the hiſtory of the various Avatars, and ſhewn the entire conſonance between the oldeſt Indian records, reſpecting the creation, the deluge, and other important events, and the Moſaic, with this only difference, that the former are clothed in the veil of mythology, while the latter are radiant in the luſtre of unadorned truth; after paying alſo that juſt reſpect which is due to the earlieſt hiſtorians of *claſſical* antiquity, even when treating of ages deeply involved in fabulous obſcurity; after having diſplayed the romantic exploits related by thoſe hiſtorians, of the Indian Bacchus and Hercules, and pointed out what degree of credibility may be due to the accounts of the irruptions into India, of the Egyptian Seſoſtris, the Aſſyrian Semiramis, and other preceding invaders of India, we endeavoured to diſcover how far the Perſians penetrated into a country, which they for ages boaſted to have ſubdued, and rendered tributary to that enormous empire which they once poſſeſſed in Aſia. We found Alexander, in fact, grounding his right to India on the claims of the ancient Perſian monarchs, whoſe dynaſty he had utterly ſubverted, for the ſuſpended tribute; and though the claim appeared ſomewhat dubious, and the motive rather to ſatiate ambition and avarice, than to exact juſtice from the tardy Hindoos; yet we could not but admire the ardour manifeſted in exploring, and the intrepidity diſplayed in conquering, ſo vaſt and diſtant an empire.

" At that luminous period of our hiſtory, having emerged from the region of myſtery and fable, we felt ourſelves firmly treading on claſſic ground; and, taking Arrian and the other Greek hiſtorians for our conductors, we preſented to the view of the reader, that triumphant hero, with his determined Greeks, after trampling on the ruins of the Perſian empire, bending their toilſome march down the precipices of Caucaſus, or rather of Paropamiſus, a branch of the Caucaſus, towards the banks of the Indus; and we exhibited

exhibited the mighty Pourava, the Porus of the claſſics, towering above the rival princes of India, as well in the gigantic ſtature of his body as the comprehenſive faculties of his mind, with an army numerous as the locuſts, iſſuing from his renowned capital, to give unſucceſsful battle to his too powerful antagoniſt. We then accompanied the undaunted Greek down the Indus, detailed the progreſs of his haraſſed fleet and army along the barbarous ſhore of Carmania; and, entering Babylon with him in triumph, beheld in that capital the melancholy termination of his life and his glory! The above is a brief retroſpect of paſt tranſactions connected with this hiſtory; let us, with a glance ſomewhat more extended, take a ſurvey of the future.

"From the death of Alexander till the commencement of the Hegira, or Mohammedan æra, in the ſixth century, the path of Indian hiſtory becomes again gloomy, cheerleſs, treacherous, and unconnected. We are poſſeſſed of few authentic documents to guide, and ſtill fewer important incidents to vary, the unintereſting narrative. We ſhall trace, however, ſome veſtiges of ancient fortitude and independence in the daring and ſucceſsful efforts of Sandracottus, the *Sirisarchund* of Ferihtah, to ſhake off the Macedonian yoke, or rather that of Seleucus, the ſucceſſor of Alexander, in his Syrian conqueſts; but we ſhall ſtill be compelled to acknowledge, notwithſtanding the vigorous, and, for the moment, effectual, oppoſition of Sandracottus, that, in the time of Antiochus the Great, India was not entirely independent of the power of the Seleucidæ, ſince, as we are informed by Polybius, this monarch exacted a tribute of elephants from Saphogaſinus, its king, who ſeems to have been the *Jonah* of Ferihtah, or one of his poſterity, who, about that period, (two centuries before the Chriſtian æra) ſat on the imperial throne of India. Dark and barren as this part of the work muſt neceſſarily be, I ſhall endeavour, from various fragments relative to India, in the hiſtory of the Seleucidæ, and that of the Ptolemys in Egypt; from the ſcanty records of the Greek ſovereigns of Bactria, the dynaſty of the Arſacidæ, and other neighbouring nations; and from the twilight glimmering of information ſcattered through the pages of Roman hiſtory, both of the eaſtern and weſtern empire; to connect the chain of events, and retain, unextinguiſhed, the ſpirit that ought to animate every hiſtorical compoſition.

"After this long interval of doubt and obſcurity, we ſhall obſerve the ſcene grow gradually more clear and luminous. The clouds that darkened the hiſtorical page vaniſh before the effulgence of the creſcent of Mohammed, now riſing in baneful glory in the terrified eaſt. Urged on by the ſanguinary precepts of the Coran, and the ſame inſatiable ambition that diſtinguiſhed its author; fired with the love of military glory, and impatient for the honourable title of Gazi,* we ſee the heroes of Arabian ſuperſtition ſucceſſively pour their armies into the deſolated plains of India. Filled, as we muſt be, with ardent admiration at the invincible fortitude with which, in purſuit of thoſe objects, they ſurmounted difficulties almoſt inſuperable, and, at the ſame time, fired, as we ought to be, with indignation, excited by nature and Chriſtianity, at their intolerant and deſtructive

---

"* Gazi ſignifies a man who carries on religious war,' (as we underſtand the word cruſader.) See Abulgazi Khan's Hiſt. of the Tartars, vol. 1. p. 252. The illuſtrious author's name is a proof of his own remark."

principles,

principles, we ſee them penetrate, with equal eaſe, the ſnows of Caucaſus, and the deſerts of Thibet.† Deſcending thence, more terrible than all the inundation of her Ganges, we behold thoſe remorſeleſs marauders plundering her pagodas, ſanctioned by the devotion, and rich with the accumulated wealth, of ages; mutilating her idols, venerable from the remoteſt antiquity; driving her rajahs from their fortreſſes, before deemed impregnable; and laying the noble capitals of Canoage and Delhi in ruins.

"The hiſtory of thoſe warlike tribes, that, from the north of Aſia, as from an exhauſtleſs hive, have ſwarmed over half the kingdoms of Europe and the eaſt, and uſurped the thrones of many of their moſt powerful monarchs, has been too long buried in ſilence and obſcurity. Engaged in more intereſting purſuits, and wandering in more flowery and beaten paths, the man of poliſhed manners and ſcience turns, with cold and averted look, from the bleak mountainous regions of Scythia, and falſely imagines its hiſtory as barren as the country. Arguing upon miſtaken premiſes, and deluded by partial and unjuſt repreſentations, he conſiders the whole race both of Tartars and Arabs, as a generation of fierce and intractable barbarians, deſtitute of arts and culture, the decided enemies of all ſcience, and the remorſeleſs deſtroyers of all its records. But, on this ſubject, let us hear a writer well verſed in the hiſtory of Aſia. Mr. Richardſon, in language equally forcible and animated, declares, that 'in the eighth, ninth, and ſucceeding centuries, when the European world was clouded with barbarity and ignorance; when ſovereign princes and great feudal lords could neither write nor read, the Arabians rivalled the Romans of the Auguſtan age, in erudition and genius; whilſt, with a more extenſive empire, they excelled them in magnificence, and in the more refined ſplendour and elegance of life. The Khalifs Al Modhi, Al Raſhid, Al Mamoun, and other monarchs of the illuſtrious houſe of Al Abbas, were men of learning, genius and politeneſs; learning and genius were found, therefore, the ſureſt avenues to royal favour; they were of conſequence, univerſally cultivated; princes, generals, and viziers, being not only magnificent patrons of literary merit, but holding, themſelves, a conſpicuous rank among writers of the moſt diſtinguiſhed claſs."

(To be continued)

A Relation of ſeveral Circumſtances which occurred in the Province of Lower Normandy, during the Revolution, and under the Government of Robeſpierre and the Directory; commencing in the year 1789, *down to the year* 1800. *With a detail of the Confinement and Sufferings of the Author; together with an account of the Manners and Rural Cuſtoms of the Inhabitants of the part of the country called the Bocage, in Lower Normandy; with the treatment of their Cattle, nature of Soil, cultivation and harveſting of their Crops, domeſtic Management, &c.* By George Greene. 8vo. Pp. 306. 7s. Hatchard. 1802.

WE ſhould conſider ourſelves to be deficient in that national generoſity on which the unfortunate author of this work has

---

"† The route of Sultan Mahmud, in his expedition to Canoage, lay through Thibet; that of Timur over the Indian Caucaſus."

thrown

thrown himſelf, did we not, previouſly to our examination of his book, quote ſome paſſages from his prefixed "Addreſs to the Public." He ſays:—

"The ſubſtance of the following ſheets was never intended to meet the ſcrutiny of the public eye; but was written only for the entertainment of a friend of early youth. Upon my return from England, finding, by the death of moſt of my friends who had inclination and intereſt to ſerve me, all my fond hopes of being provided for deſtroyed, I was adviſed by the perſon to whom theſe letters were addreſſed to publiſh them. Lord Adam Gordon, who had known for ſeveral years my conduct and my misfortunes, and had conſtantly honoured me with his protection and friendſhip, graciouſly condescended to give me leave to dedicate them to him. But as my cup of misfortune was not yet full, death has, juſt at the moment of my uſhering this work into the world, deprived me of that noble and generous patron.

"Left, therefore, without a patron to protect, or a powerful friend to intereſt himſelf in its ſucceſs, I have dared to commit the following letters to print, with a boldneſs which neceſſity alone could inſpire, to contribute to the better ſupport of a precarious exiſtence, flattering myſelf the generoſity of my countrymen may procure it a reception which its merit could not have the moſt diſtant claims to look up to."

A liſt of ſubſcribers is prefixed to this work; but, from the ſmallneſs of its number, we fear that the expences of printing and publiſhing can ſcarcely be defrayed.

In conſequence of a bill in Chancery having been filed againſt Mr. Greene, in the year 1787, the greater part of his fortune was diſpoſed of; and, in 1789, he went over to France, where, by letters of recommendation from Lord Adam Gordon, he obtained the poſt of land ſteward to his Serene Highneſs the Prince of Monaco, and was appointed to ſuperintend his eſtates in Lower Normandy. So early as July, 1790, Mr. G. relates the following circumſtance, which, lamentable to ſay, our readers well know is not a ſolitary inſtance of the horrors of revolutionary phrenzy recorded in the annals of the *emancipated* nation.

"The Marquis of Belſance, major in the regiment of Caen, in endeavouring with a detachment to quell a riot which had ariſen in that town, in conſequence of the price of grain, was ſeized by the mob; and, before any authority could intervene to reſcue him from thoſe monſters, was butchered in the market place, and his mangled limbs carried in triumph through the city. I hardly dare enter into all the particulars of this barbarous tranſaction, leſt you ſhould ſuſpect my veracity; but it is literally a fact, that they drank out of the ſkull the blood that ſtreamed from his body; and his ſtill beating heart was devoured by thoſe cannibals. Their cruelty ended not here, as if one victim was not enough to ſatisfy their rage, they carried his mangled corpſe to the houſe of a beautiful young lady he was on the point of marrying, and threw it at her feet: thus the unhappy fair ſaw, in one inſtant, all the fond dreams of future bliſs, which her creative fancy might have formed, changed to horror, diſtraction, and deſpair."

Our

Our author's perſonal ſufferings commenced not until the autumn of 1793, when a perſon who had been connected with the daughter of one of the Prince's domeſtics, and whom he had threatened to diſcharge for neglect of duty, denounced him at the Club of the Jacobins, as the cauſe of the riſe of corn, by keeping back his Highneſs's grain from the market. This fellow had abſolutely engaged the mob to murder him on the approaching market day; but, being pre-informed, he took his meaſures accordingly; and, by putting himſelf under the protection of the municipality, ſecured himſelf from the fatal blow. Enraged that his malice was diſappointed, this enemy of Mr. G. demanded his arreſt, as being guilty of holding a correſpondence with the captors of Toulon, and his perſon and papers were accordingly ſeized; but, nothing being proved againſt him, he was ſpeedily liberated. In October, however, Mr. G. with his wife and family was again arreſted, and remained in confinement until January, 1795, upwards of five months after the fall of Robeſpierre. About this period his patron, the Prince of Monaco died, and he found himſelf deprived of his only reſource in France, and without any probability of being able to return to England. After a ceſſation of employment for three years, the Duke of Valentinois, ſon to the deceaſed Prince, ſucceeded to the eſtate of his father, under the appellation of Citizen Grimaldi, and Mr. G. was reinſtated in his poſt. In the beginning of 1797 the vaſt poſſeſſions of the Duke attracted the notice of the Directory; under a falſe charge of emigration they were ſequeſtrated; a national agent was appointed to the management of them; and Mr. G. was again diſmiſſed. In March, however, he obtained a paſſport to Paris; but, by unforeſeen circumſtances, his journey was retarded, he was neceſſitated to return from Paris to Torigny; on the anniverſary of the Revolutionary Feſtival, in July, he was once more arreſted, and confined in the citadel of St. Lo, where he endured much hardſhip, until the end of 1799. In the beginning of the year 1800 he had the ſupreme felicity of hailing the land of real liberty.

The volume before us exhibits but little of a ſtriking nature; and, indeed, when we reflect that the greater part of the author's time, while on the continent, was ſpent within the walls of priſons, few political facts of importance can be expected. The following anecdote is intereſting:—

"A gentleman of Granville, in this neighbourhood, [St. Lo] has had a moſt wonderful eſcape from falling a victim to directorial tyranny. He was arreſted on a ſuppoſition of having ſent a draught of the port of Granville, together with ſome letters, to the governor of Jerſey; and although there was no other proof but a ſimilitude of hand-writing, yet he was judged by the criminal tribunal of the department, and condemned to be guillotined. Having appealed to the tribunal of caſſation at Paris, that court confirmed the ſentence, which remained only to be executed. On the eve of the fatal day, about nine at night, two perſons, dreſſed in the uniform of the gendarmes, came with a third perſon, apparently a priſoner,

er, to the priſon of Conſtance, where the condemned perſon was confined. As ſoon as they had gained admittance, and untied the pretended priſoner, they clapped piſtols to the breaſt of the jailer, and ordered him to produce M. De la Touche, the perſon condemned. The jailer, after making ſome heſitation, and after that they had ſhot his dog, at laſt conducted them to the cell where they found the unhappy victim loaded with chains, by which he was faſtened to the floor. They looſed him from the latter, and bore him off upon one of their backs; but, unfortunately for one of theſe generous deliverers, as they came out of the priſon, a perſon from a window oppoſite, ſeeing him come out of it, with a man upon his back, fired and killed the unhappy bearer. The other took up La Touche, in the ſame manner; and ſome of their comrades coming up, after ſhooting the perſon who had fired, they carried off their charge in triumph, notwithſtanding there was a ſtrong military force of national guards in the town; for, although theſe Chouan reſcuers were few, they had taken their meaſures ſo judiciouſly as to prevent the troops aſſembling; and, having horſes waiting, they ſoon eſcaped purſuit."

The agricultural remarks at the cloſe of the volume will be read with ſatisfaction by thoſe who are intereſted in ſubjects of ſuch a nature.

Tytler's *Elements of General Hiſtory.*

(Concluded from page 123.*)*

THE ſecond volume of this uſeful and pleaſing work opens with the commencement of MODERN HISTORY, which the author dates from the fall of the Roman Empire in the weſt, and the final ſubjugation of Italy by the Lombards. Rome was taken by Odoacer, An. 476 of our era, that is, 1224 years after its foundation by Romulus, and 507 after the opening of Auguſtus's reign.

Mr. Tytler ſets out with giving a view of Arabia, the conqueſts of Mahomet, and the empire of the Saracens. Proceeding to the monarchy of the Franks, and to Charlemagne and his ſucceſſors, he exhibits the gradual riſe and progreſs of thoſe nations, which, at this day, compoſe the various ſtates of Europe; until, after a long reign of ſuperſtition and barbariſm, the invention of printing, the diſcovery of America, and the revival of letters, gave a new ſtimulus to the genius, the manners, and the induſtry of nations. From this period, the European ſtates aſſume a form more complex and characteriſtic. There is here no ſingle nation, as in antient times, that riſes eminently ſuperior to the reſt. Towards the cloſe of the fifteenth century, the ardour of improvement, and the diffuſion of knowledge, began equally to animate a number of ſeparate communities, all deſirous alike to preſs forward in the fair career of literature and of arts. Add to this, that the great political relations, which now connect what may be called the republic of cultivated Europe, began firſt to have their birth, and to lay the foundation of negociations and intrigues, of wars and conqueſts. To trace, therefore,

even

even the outlines of its hiſtory required a greater degree of ſkill; a more vigorous effort of cloſe, yet of varied attention; a delineation of more numerous, but of oppoſite pictures.

We muſt acknowledge that Mr. Tytler has performed this part of his taſk with both preciſion and perſpicuity. France, Spain, Holland, Germany, Italy, all receive from him their due ſhare of notice; and, for the uſe of the Engliſh ſtudent, a particular degree of attention is beſtowed on the conſtitution and hiſtory of Great Britain. Although the great republic of Europe thus neceſſarily conſtitutes the leading object, yet the nations of Europe and Aſia are not neglected:—The vaſt poſſeſſions of Europeans, in either Indies, form an intereſting part of the work, which is illuſtrated with ſuccinct views of the hiſtory, character, and manners of the natives of thoſe continents. In an age like the preſent, when the intercourſe between the moſt diſtant nations is carried to a height wholly unknown in former periods, the following neat and compreſſed account of early European commerce will not, we truſt, prove unacceptable to the reader. Deducing its hiſtory from the moſt antient times, Mr. T. brings it down to thoſe bold and important diſcoveries, by which the Portugueze (inſignificant as they now appear in compariſon with their neighbours) had firſt the honour of exciting the induſtry, and directing the enterprize of Europe.

"1. Before relating (giving an account of) the diſcoveries of the Portugueze in the 15th century, in exploring a new route to India, we ſhall give a ſhort view of the progreſs of commerce in Europe, down to that period.

"The boldeſt naval enterprize of the antients was the Periplus of Hanno, who ſailed (570 A. C.) from Carthage to the coaſt of Guinea, within four or five degrees of the line. Africa was not known by the antients to be almoſt circumnavigable. They had a very limited knowledge of the habitable earth. They believed that both the torrid and frigid zones (zone) were uninhabitable; and they were but very imperfectly acquainted with a great part of Europe, Aſia, and Africa. Denmark, Sweden, Pruſſia, Poland, the greateſt part of Ruſſia, were unknown to them. In Ptolemy's deſcription of the globe, the 63d degree of latitude is the limit of the earth to the north, the equinoctial to the ſouth.

"2. Britain was circumnavigated in the time of Domitian. The Romans frequented it for the purpoſe of commerce; and Tacitus mentions London as a celebrated reſort of merchants. The commerce of the antients was, however, chiefly confined to the Mediterranean. In the flouriſhing periods of the Conſtantinopolitan empire, the merchandize of India was imported from Alexandria; but, after the conqueſt of Egypt by the Arabians, it was carried up the Indus, and thence by land to the Oxus, which then ran directly into the Caſpian ſea; thence it was brought up the Wolga, and again carried over land to the Don, whence it deſcended into the Euxine.

"3. After the fall of the Weſtern empire, commerce was long at a ſtand in Europe. When Attila was ravaging Italy, the Veneti took refuge in the ſmall iſlands at the northern extremity of the Adriatic, and there founded Venice,

Venice, A. D. 452; which began very early to equip ſmall fleets, and trade, to the coaſts of Egypt and the Levant, for ſpices and other merchandize of Arabia and India. Genoa, Florence, and Piſa imitated this example, and began to acquire conſiderable wealth; but Venice retained her ſuperiority to (over) theſe rival ſtates, and gained conſiderable territories on the oppoſite coaſt of Illyricum and Dalmatia.

" 4. The maritime cities of Italy profited by the Cruſades in furniſhing the armies with ſupplies, and bringing home the produce of the eaſt.—The Italian merchants eſtabliſhed manufactures ſimilar to thoſe of Conſtantinople. Rogero, king of Sicily, brought artiſans from Athens, and eſtabliſhed a ſilk manufacture at Palermo, in 1130. The ſugar cane was planted in Sicily in the 12th century, and thence carried to Madeira, and finally made its way to the Weſt Indies.

" 5. In the 12th and 13th centuries, the Italians were the only commercial people of Europe. Venice ſet the firſt example of a national bank, in 1157, which has maintained its credit to the preſent times. The only trade of France, Spain, and Germany, at this time, was carried on at ſtated fairs and markets, to which traders reſorted from all quarters, paying a tax to the ſovereigns, or lords of the territory. The more enterprizing bought a privilege of exemption, by paying at once a large ſum, and were thence called *free traders*.

" 6. In the middle ages, the Italian merchants, uſually called Lombards, were the factors of all the European nations, and were enticed, by privileges granted by the ſovereigns, to ſettle in France, Spain, Germany, and England. They were not only traders in commodities, but bankers, or money-dealers; but they found, in this laſt buſineſs, a ſevere reſtraint from the Canon law, prohibiting the taking of intereſt; and hence, from the neceſſary privacy of their bargains, there were no bounds to exorbitant uſury. The Jews, too, who were the chief dealers in money, brought diſrepute on the trade of banking, and frequently ſuffered, on that account, the moſt intolerable perſecution, and confiſcation of their fortunes. To guard againſt theſe injuries they invented *Bills of Exchange*.

" 7. The Lombard merchants awakened a ſpirit of commerce, and gave birth to manufactures, which were generally encouraged by the ſovereigns, in the different kingdoms of Europe. A chief encouragement (among the chief encouragements) was the inſtitution of corporations or monopolies, the earlieſt of which are traced up to the eleventh century; a policy beneficial, and perhaps neceſſary, where the ſpirit of induſtry is low, and manufactures are in their infancy; but of hurtful conſequence, where trade and manufactures are flouriſhing.

" 8. Commerce began to ſpread towards the north of Europe, about the end of the twelfth century. The ſea-ports on the Baltic traded with France and Britain, and with the Mediterranean, by the entrepôt (ſtaple)* of the iſle

---

* We have lately more than once, and we muſt now again, ſet our face againſt the abſurd and needleſs introduction of *French* words and phraſes into the Engliſh tongue, which, by the acknowledgement of foreigners themſelves, (See our review of M. Mounier's late work, vol. xi. p. 348,) is clearly the *foremoſt of living languages*, whether for ſtrength or copiouſneſs. We, therefore, regret to ſee an example of the practice ſanctioned by

iſle of Oleron, near the mouth of the Garonne, then poſſeſſed by the Engliſh. The commercial laws of Oleron and Wiſbuy (on the Baltic) regulated for many ages the trade of Europe. To protect their trade from piracy, Lubeck, Hamburgh, and moſt of the northern ſea-ports, joined in a confederacy, under certain general regulations, termed the *League of the Hanſe-Towns*; an union ſo beneficial in its nature, and ſo formidable in point of ſtrength, as to have its alliance courted by the predominant powers of Europe.

"9. For the trade of the Hanſe-towns with the ſouthern kingdoms, Bruges, on the coaſt of Flanders, was found a convenient entrepôt (ſtaple); and thither the Mediterranean merchants brought the commodities of India and the Levant, to exchange with (to be exchanged for) the produce and manufactures of the north. The Flemings now began to encourage trade and manufactures, which thence ſpread to the Brabanters; but, their growth being checked by the impolitic ſovereigns of thoſe provinces, they found a more favourable field in England, which was deſtined thence to derive the great ſource of its national opulence.

"10. The Britons had very early ſeen the importance of commerce.—Bede relates that London, in 614, was frequented by foreigners for the purpoſes of trade; and William of Malmeſbury ſpeaks of it, in 1041, as a moſt populous and wealthy city. The Cinque-ports, Dover, Haſtings, Hythe, Romney, and Sandwich, obtained, in that age, their privileges and immunities, on condition of their furniſhing each five ſhips of war. Theſe ports are now eight in number, and ſend their members to Parliament.

"11. The woollen manufacture of England was conſiderable in the 12th century. Henry II. incorporated the weavers of London, and gave them various privileges. By a law paſſed in his reign, all cloth made of foreign wool was condemned to be burnt. Scotland, at this time, ſeems to have poſſeſſed a conſiderable ſource of wealth, as is evident from the payment of the ranſom of William the Lion, which was 100,000 merks, equal to 300,000*l.* * ſterling of (our) preſent money. The Engliſh found it difficult to raiſe *the double of* that ſum,† for the ranſom of Richard I. and the Scots (Scotch) contributed a (their) proportion of it. The Engliſh ſovereigns at firſt drew a conſiderable revenue from the cuſtoms on wool, exported to be manufactured abroad; but becoming ſoon ſenſible of the benefit of encouraging its home manufacture, they invited, for that purpoſe,

---

by a writer of real reſpectability. "Staple," in Engliſh, means preciſely what "entrepôt" does in French; for which we appeal to Dr. Johnſon's Dictionary, and to the ſeveral authorities there quoted by that able lexicographer. But if Mr. Tytler did entertain any antipathy to the word "ſtaple" (which we conſider as a moſt harmleſs ſubſtantive), what, in the name of *Britiſh pride*, ſhould have hindered him from ſaying, in the paſſage to which we refer, "an *eſtabliſhed emporium* on the iſle of Oleron?"—*Non poſſumus ferre, Quirites, Græcam urbem!*

* Surely only about 5,555*l.* and not 300,000*l.* ſterling.

† We ſuppoſe the author means to ſay, in Engliſh, "double that ſum." There is, in the Scottiſh dialect, a very curious uſe of this word "double," as a ſubſtantive; e. g. "Give me the double of this paper," inſtead of a *copy* of it; and in ſome ſuch ſenſe it is probable that Mr. T. here uſes the word.

the foreign artiſans and merchants to reſide in England, and gave them valuable immunities. Edward III. was peculiarly attentive to trade and manufactures, as appears by the laws paſſed in his reign; and he was bountiful in the encouragement of foreign artiſans. The ſucceeding reigns were not ſo favourable; and during the civil wars of York and Lancaſter, the ſpirit of trade and manufactures greatly declined; nor was it till the acceſſion of Henry VII. that they began once more to revive and flouriſh. In that interval, however, of their decay in England, commerce and the arts were encouraged in Scotland, by James I. and his ſucceſſors, as much as the comparatively rude and turbulent ſtate of the kingdom would permit. The herring-fiſhery then began to be vigorouſly promoted (proſecuted); and the duties laid on the exportation of woollen cloth ſhow, that this manufacture was then conſiderable among the Scots (Scotch). Glaſgow began, in 1420, to acquire wealth by the fiſheries, but had little or no foreign trade, till after the diſcovery of America and the Weſt Indies.

"12. Henry VII. gave the moſt liberal encouragement to trade and manufactures, particularly the woollen, by inviting foreign artiſans, and eſtabliſhing them at Leeds, Wakefield, Halifax, &c. The navigation-acts were paſſed in his reign, and commercial treaties formed with the continental kingdoms, for the protection of the merchant-ſhipping. Such was the ſtate of commerce at the time when the Portugueze made thoſe great diſcoveries, which opened a new route to India, and gave a circulation to its wealth, over moſt of the nations of Europe."

Did the limits of our journal permit, we could add, to the extracts already made, ſeveral others, that would prove equally pleaſing; but we muſt content ourſelves with recommending the whole work to the notice of our readers. Among the views which are given, ſeparately from thoſe of civil tranſactions, we would particularly ſpecify that of "the Progreſs of Science and Literature in Europe, from the end of the 15th, to the end of the 17th century," as well calculated for young perſons, whoſe reading, though extenſive, has yet been deſultory and ſuperficial; and whoſe judgment is ſtill unformed as to objects of taſte, whether in literature or the arts.—To the ſecond volume is ſubjoined a very neat Chronological Table, extending from the earlieſt times down to the preſent year. As the plan of it is in ſome reſpects *new*, and is by far the ſimpleſt, and beſt adapted of any we have ſeen to commodiouſneſs of reference, we ſhall ſuffer the author to deſcribe it in his own words.

"In order (ſays he) to give a diſtinct view of the ſucceſſion of princes in the chief empires or kingdoms, without employing for that purpoſe different columns, which diſtracts too much the attention, and occupies unneceſſarily a great deal of ſpace, the ſeries of the ſovereigns of different nations is diſtinguiſhed, in this table, by their being printed in different typographical characters. Thus, the ſeries of the kings and emperors of Rome is printed in (with) a larger Roman type, than the reſt of the table; as

"14. TIBERIUS Emperor of Rome.

"The ſeries of Popes is diſtinguiſhable by this character ¶, prefixed to each name; as

"1513. ¶ Pope Leo X.

"The names of the Emperors of Germany are printed in Italic capitals; as

"887.

" 887. *ARNOLD* Emperor of Germany.

" The Kings of England are marked by the Black Saxon type; as

" 1066. William (the Conqueror) King of England.

" The Kings of Scotland by a larger capital beginning the word; as

" 1390. Robert III. King of Scotland.

" And the Kings of France are diſtinguiſhed by the Italic type; as

" 1498. *Lewis XII. King of France.*

" By this method, the ſucceſſion of the ſovereigns in the different kingdoms is immediately diſtinguiſhable to the eye, as well as the duration of their reigns, while the intervening ſpace is filled by the remarkable events that occurred in that period, all over the world; and thus the connection of General (Univerſal) Hiſtory is preſerved unbroken. A marginal column is added of ILLUSTRIOUS PERSONS; which, being appropriated chiefly to men of learning and genius, preſents to the reader a view of the progreſs of ſcience, and affords an eaſy means of forming an eſtimate of the literary character of any particular age, in the Hiſtory of Mankind."

On the above account we have only to obſerve, that the marginal column or ſpace for recording " Illuſtrious Perſons," is rather confined, and, on that account, inadequate to the more cultivated periods.

Having ſaid thus much in favour of the work, we ſhall now proceed to ſtate, with the ſame freedom, a few defects, which we are of opinion may be fairly attributed to it. The great and principal defect ſeems to be, that, although the author profeſſes to give a view of Univerſal, or, as he improperly terms it, General Hiſtory, he ſtops ſhort altogether at the end of the 17th century, and there cloſes his work. Between the writer who gives only a *general* ſketch, and him who undertakes the labour of *detailed* Hiſtory, there is an eſſential difference, not only in the talents requiſite for the taſk, but in the limits that ſhould be ſet to the execution. It is true, in the latter caſe, there is both delicacy and difficulty in treating recent events, and exhibiting views of cotemporary characters. Of a writer ſo circumſtanced it may ſometimes truly be ſaid,

Periculoſæ opus plenum aleæ
Tractat; et incedit per ignes,
Suppoſitos cineri doloſo.

But theſe difficulties, how formidable ſoever they may be, vaniſh before the pencil of the rapid artiſt, who is ſolicitous only for a vigorous outline, and who leaves the intermediate tints to be filled up, by the genius of the more elaborate hiſtorian. Peruſing Mr. Tytler's book, as we now do, in the 19th century, and expecting a view of the *whole* hiſtory of mankind, we feel an immoderate diſappointment at the deficiency of no leſs than *a hundred years:* It is, therefore, to be hoped, that, in another edition, he will continue his labours, as he has judiciouſly done in the chronological part, or, at leaſt, that he will extend the narrative to the peace of 1783.

The ſecond fault we have to find, is the entire want of the *Jewiſh Hiſtory*; a defect, as we have obſerved in our former number, for which it is no adequate apology to ſay, that, with certain ſtudents

in the Univerſity of Edinburgh, it forms a ſeparate branch of academical education. In drawing up lectures for his own department in that ſeminary, Mr. Tytler would, of courſe, not interfere with his brother Profeſſor, who filled the chair of Eccleſiaſtical Hiſtory: but, when he gave his book to the world as a univerſal ſyſtem, he ſhould have remembered, that to the *general* reader it was obviouſly defective, and that the deficiency ſhould, without doubt, have been ſupplied.

The only other defect which is worth while to point out in this work, as an elementary treatiſe, is a want of reference to original authors. We confeſs we are acquainted with few things, which are at all times more uſeful, but particularly in the early years of ſtudy, than an appeal to authorities at once copious and correct. By verifying facts, the ſtudent is enabled to aſſiſt his memory, and by comparing opinions, to mature his judgment: and if ſuch references exiſt, as they probably do in the original lectures of the author, to have inſerted them in this abridgment was an eaſy taſk. In regard to actual *quotations* from the claſſics, we ſee that Mr. T. has ſometimes indulged in them, in the antient diviſion of his performance; and we ſhould have found no fault, had he even more frequently repeated the practice. In any department connected with antient hiſtory, or antient learning, we ſhall ever approve of a judicious appeal to the immortal compoſitions of Greece or Rome, which, while they delight the imagination, muſt tend to enlarge the underſtanding, and to correct and purify the taſte. We do not, however, mean to ſay, that ſuch quotations, when numerous, ſhould encumber the text of a book: but they may be properly thrown into notes, and ſometimes be elucidated by appropriate remarks, and ſometimes accompanied with elegant tranſlations. Of this ſpecies of writing there is, perhaps, no example more eminently beautiful, than that given by Mr. Murphy in his Tacitus, and, particularly, in the body of notes which is ſubjoined to the dialogue concerning Oratory, and the Life of Agricola. Theſe notes are, indeed, executed with the hand of a maſter; and although they ſometimes branch out too widely into diſſertations, the whole is conceived in a ſtyle of elegance that has ſeldom been ſurpaſſed, and diſplays a judgment which, we truſt, will be imitated. But this does not immediately apply to the ſubject before us.

Upon the whole, we venture to recommend Mr. Tytler's work to the attentive peruſal of our readers. Should it be thought by any that its deſcriptions ought to have been more minute, and its form more expanded, we may properly remind them, that *compreſſion* and *brevity*, the great objects of the author, would thereby have been loſt. It was evidently not his intention to compoſe, for the ignorant, an extenſive ſyſtem of Univerſal Hiſtory, but merely to furniſh *a method and plan for ſucceſsfully proſecuting the ſtudy*; and, by exhibiting the *outlines* in ſuch a form, as ſhould not repel and diſguſt by the barrenneſs of a chronicle, to adhere to the path of uſeful knowledge.

With

With reſpect to the ſtyle, it poſſeſſes the general characteriſtics of the author's manner: It is clear without waſting itſelf in diffuſion, and correct without riſing to ornament. In point of correctneſs, however, the preſent ſeems inferior to ſome of his other compoſitions, that have lately come under our inſpection; as the curſory notices, exhibited in our extracts (and which might have been more numerous) ſufficiently teſtify. It is probable, that, in abridging his Lectures, (of which we have heard frequent and high commendation) he has written ſomewhat *haſtily:* accordingly a perſpicacious eye will in many places diſcern the difference between the more poliſhed, and the more careleſs diction. But the *palæſtra et oleum*, which, in the phraſe of a great critic, the latter may require, will be eaſily communicated to it, when a ſecond edition ſhall be called for by the public.

We learn that Mr. Tytler is now elevated to the bench of Scottiſh Judges, by the title of Lord Woodhouſelee.

The Law of the Landlord and Tenant, including leaſes, aſſignments, tenants in fee, for life, for years, at will, &c.; rent, mortgages, corporations, eccleſiaſtical perſons, copyholds, &c.; lodgings, waſte, fixtures, notice to quit, ejectment, diſtreſs, remedies for landlord, for tenant; poor's rate. To which is added an Appendix of Precedents. By William Woodfall, Eſq. Barriſter at Law. 8vo. Pp. 718. Butterworth. 1802.

MR. Woodfall juſtly obſerves in his preface, that "the importance of the ſubject is too manifeſt to render any apology neceſſary for offering this work to the public." It is a ſubject, indeed, in which ſo very large a part of the community are intereſted, and on which ſo many ſtand in need of correct information, which could hitherto only be fully obtained by a reference to various large and expenſive works, or, partially, by conſulting ſcanty and unſatisfactory abridgments, that the collector of ſuch a maſs of uſeful intelligence as is contained in the volume before us, muſt be allowed to have rendered a moſt acceptable ſervice to the public.

"In arranging his materials,"—Mr. W. obſerves in his preface—"the author has endeavoured to render the following work uſeful not merely to that branch of the profeſſion of which he has the honour to be a member, but alſo to that very valuable body of gentlemen who are more immediately connected with the reſpective parties whoſe rights and duties are the ſubject of enquiry: he has, indeed, been deſirous to convey without obſcurity ſuch information as he has been able to collect to every one who ſtands in the relation of LANDLORD and TENANT; a condition from which a very ſmall part of the community is exempt."

He has fully ſucceeded in conveying information of this nature: his grand object has been, the ſimplification of his general ſubject, and the methodical arrangement of its parts: he has, in all caſes,

ſtated the point of law, referred to the authorities in ſupport of it, and, wherever it was abſolutely neceſſary, illuſtrated the principle of the deciſion by pertinent and forcible remarks. He has added a moſt uſeful Appendix of Precedents, containing practical applications of the law, and, which is moſt deſirable in every publication, but indiſpenſibly requiſite in a profeſſional work, a copious and correct Index. Through the whole the *lucidus ordo*, clearneſs of conception, and perſpicuity of arrangement are viſible, and we have no heſitation in recommending the work, as a valuable acceſſion to every law library, and as an important acquiſition to all who are any wiſe connected with property in land or houſes.

DIVINITY.

Illuſtrations of Scriptural Characters from the Four Goſpels. By the Rev. R. Polwhele, Vicar of Manaccan, Cornwall. 8vo. Pp. 116. 3s. Whittle, No. 3, Southampton-ſtreet; Cobbett and Morgan, Pall-Mall. 1802.

MR. Polwhele is well known to the public, as an hiſtorian, a poet, and a divine, and the ſucceſs which his various writings, in each of theſe capacities, have experienced, may be conſidered as a fair teſt of their merit.——Of the plan of this work he thus ſpeaks in his Preface.

"The main arguments for the belief of Chriſtianity are, doubtleſs, drawn from the prophecies and miracles of Our Saviour. And, of theſe evidences of the Chriſtian Religion, we have been preſented with ſeveral views, ſhort and comprehenſive, and adapted for popular uſe. The laſt, and confeſſedly the beſt, of the publications to which I allude, is, "The Summary" of the Biſhop of London; a beautiful little eſſay; where perſpicuity and elegance of ſtyle and language are not leſs conſpicuous, than ſound argument and Chriſtian piety. This "Summary" I ſhould not venture to bring to my reader's recollection; much leſs ſhould I preſume to ſay, that the following Sketches are meant to be a ſort of Appendix to the Biſhop's Treatiſe, had I any other motive in publiſhing them, than the edification of the perſons for whoſe uſe they are intended.

"Though the principal evidences of Chriſtianity have been produced in every ſhape; yet many of the ſubordinate proofs have not been ſufficiently conſidered. Of theſe, a great variety are ſuggeſted to the reflecting mind, by incidents in the Goſpels, which have the appearance of being merely fortuitous. It is remarkable, that ſcarcely a perſonage occurs in the Evangelic Story, but ſeems to throw light, as if by accident, on our Saviour's Divinity.

"To point attention to ſuch ſituations and attitudes of character, as may thus illuſtrate the perſon of our Divine Teacher, is my wiſh and my deſign in the ſubſequent pages. And to fix that attention to a ſingle ſituation or attitude for ten minutes, ſometimes five, ſometimes leſs, is equally my wiſh and my deſign. The mind will be thus engaged without being fatigued; and at liberty to drop the ſubject or purſue it, independently of the writer. A ſolitary hint may lead to the developement of truth: and an argument, though not original, yet apparently new from its poſition, may

may ſuggeſt a train of reaſoning and reflexion highly intereſting and uſeful."

Theſe "Illuſtrations" are, indeed, well calculated to ſerve as an appendix to the valuable Summary of the venerable Biſhop of London. Mr. P. has, in ſome inſtances, taken the ſame ground as the prelate, but he has extended his obſervations to other points which it did not enter into his lordſhip's plan to conſider. His remarks, in the "Introduction" to the book before us, are too juſt to be omitted here.

"The preſent is an age of ſcepticiſm. In this country, are ſome open Infidels: but there are ſceptics without number.

"With ſceptics it is much the faſhion, to look into the Bible as they look into hiſtory in general, for the ſake of acquiring a knowledge of its principal incidents and characters; and, laſt of all, its doctrines. And their object, in this peruſal, is, merely to qualify themſelves for ſcriptural diſcuſſions in colloquial diſcourſe, and for intermixing ſacred ſubjects with thoſe levities and impurities which too commonly attend the circulation of the glaſs. This has become, more and more, the mode, ſince the publication of Paine's "Age of Reaſon;" and, it now ſeems, that he who is not "always ready to give an anſwer" to the queſtion of his companions, on ſcriptural points, is regarded as extremely ignorant, and even ill-bred.* Among ſubjects of this ſort, I have obſerved, I think, a peculiar promptneſs in introducing CHARACTERS.

"The view of hiſtorical perſonages is, undoubtedly, pleaſing: but it is the familiar aſpect of ſcriptural characters that, here, recommends them to attention. From the ſimplicity, with which theſe Sacred Perſons are delineated, they ſeem level to our view: they are brought home to common apprehenſion. Doctrines, in the mean time, are abſtruſe, and often myſterious: it is more eaſy, therefore, to examine a character, than to diſcuſs a doctrine. Hence, it happens, that characters are made the ſubjects of converſation, without the ſlighteſt regard to decorum or propriety. It is with the utmoſt facility, that Our Saviour's actions are commented on; and that the Fiſhermen of Galilee, are brought under review. And the twelve Apoſtles (if not twelve ſcoundrels, in the language of Voltaire), are treated with ſo much profaneneſs, as, on reflexion, muſt ſhock even the converſers themſelves, and wound the ſenſibility of all but philoſophiſts.

"But, amidſt theſe gaieties of the heart, the converſation has, generally, a tendency to ſerioufneſs. And it paſſes, by inſenſible gradations, from the ridiculous to the argumentative. Religion, in truth, is of ſuch a nature, as to impreſs almoſt every boſom, with a ſenſe of its momentouſneſs. And, however the man of this world may affect to regard it hiſtorically or philoſophically, his Biblical reſearches, ſuperficial as they may be, will always create to him uneaſineſs in proportion to his doubts—will leave on his mind a weight which he will endeavour to throw off, by the communication of his ſentiments to his convivial friends.

"Though, therefore, ſcriptural characters may, firſt, be ſported with capriciouſly or wantonly; yet they will, afterwards, be frequently conſidered with a view to the *evidences* of religion. And, in the ſocial circle,

---

"* This is ſo much the age of authors; there are ſo many writers among people of faſhion, that an ignorance of literature ſeems no longer compatible with good breeding."

they will often ſuggeſt arguments unfavourable to the cauſe; falling, as they muſt, into the hands of perſons who, at one moment, with to ſcatter doubt in diſſipation; at another, to relieve their minds, by communicating and ſharing it with others.

" To perſons of this deſcription, I would introduce a few portraits from the Goſpel-hiſtory: and if, by placing theſe portraits in peculiar attitudes, I ſhall illuſtrate, to their ſatisfaction, the evidences of Chriſtianity; perhaps, I may ſucceed in converting their diſpoſition to examine, and their readineſs to cite from ſcripture, to a moſt important uſe. Whilſt they ſhall be taught to ſearch the ſcripture, not from a momentary impulſe, but from an impreſſion of its more than hiſtorical dignity, they will ſhudder at their ignorance in looking through the Bible as the work of " man's wiſdom:" and, whilſt they ſhall " be ready to anſwer" thoſe who ask a " reaſon of their hope," " with meekneſs and with Godly fear," they will lament their indifference, in reaſoning as perſons that " have no hope!"

" Thus, whilſt they reaſon, may ' Jeſus himſelf draw near; and their eyes be opened' to his divinity!"

To ſhew to what purpoſe Mr. P. applies the delineation of his Scriptural Characters, and to convey an adequate idea of the ſtyle and manner of this uſeful production, we ſhall ſubjoin his character of PILATE.

" I have introduced Pilate to my readers, with a view chiefly to his ſuppoſed notices of the reſurrection and crucifixion of Chriſt.

" That ſuch ſtate-papers (if *papers* I may call them) actually exiſted, we ſhould conceive probable, from Pilate's official ſituation and diſpoſition and conduct. And, with this preſumption in favour of their exiſtence, we ſhould be ſatisfied of the fact, from very ſlight hiſtorical evidence.

" From his ſituation as procurator of Judea, we may ſuppoſe that Pilate would not have omitted to ſend intelligence of the crucifixion of Chriſt to his maſter Tiberius. In the eyes of the Jews, indeed, it was an event of conſiderable importance to the Roman Emperor. ' If thou let this man go (ſaid the Jews) thou art not Cæſar's friend: Whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar.' * This political oppoſition of Jeſus Chriſt to Cæſar muſt have ſtruck Pilate as no matter of indifference: It at once determined him, in his reſolution to deliver up our Lord to crucifixion, and probably induced him to ſtate to the Emperor every circumſtance that attended our Saviour's paſſion and death.

" From the diſpoſition and general conduct, alſo, of Pilate, we may infer, that he would naturally have collected all the particulars relating to our Lord with accuracy, and have tranſmitted them to Tiberius with fidelity.

" Pilate was not devoid of humanity, or a ſenſe of juſtice. Whilſt he followed the ſuggeſtions of his own mind, he exhibited towards our Saviour no ſmall degree of candour and mercy. He ſaw and felt, that every charge againſt Chriſt was falſe or frivolous. Obſerving our Saviour meek and unoffending, yet cruelly inſulted by the multitude, he exclaimed: " Behold the man!"† Mark his gentleneſs—pity his ſufferings—believe him innocent, and releaſe him from unmerited perſecution! He firmly and repeatedly declared, that he ' found no ‡ fault' in Jeſus—' no, nor yet Herod,' ſaid he: and he ' waſhed his hands before the multitude, ſaying:

" * St. John xix. 12. † St. John xix. 5. ‡ St. Luke xxiii. 14, 15."

I am

I am innocent of the blood of this juſt perſon.'* How far he might have been affected by the diſtreſs of his wife,† who had ſuffered many things in a dream becauſe of Chriſt, on the very day of our Saviour's trial, it is impoſſible for us to determine. His own feelings were ſufficiently diſtreſſing. Yet, with all theſe impreſſions in favour of Chriſt, no ſooner did he hear the inſinuation, that he was not Cæſar's friend, than, intimidated by the menaces of the multitude, he acted againſt his own conviction, and delivered up Jeſus to be crucified.

" Thus, more than commonly intereſted in the fate of our Saviour, he was ſurely not unconcerned in all that afterwards befell the ſame 'juſt Perſon.' And, when conſcious of having 'ſhed the innocent blood,' and more and more, as his conſcience reproached him, 'impreſt with the idea of Chriſt's immaculate character, he was informed that that Jeſus whom he had crucified,' was ariſen from the dead, he muſt, one ſhould imagine, have been ſtruck (for the moment at leaſt) by the image of our Lord's divinity, and have become almoſt a Chriſtian.

" What, then, could be more natural, than, with theſe ſentiments and feelings, to report the whole tranſaction to Tiberius, and to ſtate every particular of Chriſt's reſurrection as well as crucifixion?

" Of the crucifixion, Pilate would, from his official character, have ſent notices to government, aſſigning his reaſons for the execution of the criminal; but, from his various feelings, his prepoſſeſſion in favour of Chriſt, his remorſe of conſcience, and his eagerneſs, probably, to make ſome reparation for ſo cruel a murder, he would not have ſtopped here. Pilate would have repreſented Chriſt as the ſad victim of ſtate neceſſity; have deſcribed the extraordinary purity of his life and converſation, have recurred to his miracles, and, cloſing the narration with an account of his reſurrection, have ſpoken of each ſignal incident, with grief and terror.

" In all the anguiſh of ſelf-accuſation, Judas Iſcariot went to the chief prieſts, and confeſſed that he had betrayed the innocent blood. But, by this acknowledgment of his guilt, he had not ſatisfied his mind. 'He went and hanged himſelf.'

" Whether Pilate were thus open, in the confeſſion of his iniquity, we are not *ſure:* but he, too, was the author of his own death. It is, indeed, uncommonly ſtriking, that the betrayer and condemning judge of our Lord ſhould have periſhed, both, by ſuicide.

" II. If we have recourſe to hiſtory, we ſhall be enabled, perhaps, to juſtify our ſuppoſitions by no unſatisfactory proof. On a compariſon of a paſſage in Tertullian with one in Juſtin Martyr, it ſhould appear, that Pilate not only communicated the death and reſurrection of Chriſt, by an expreſs to Tiberius, but that he recorded both among the acts of his government.

" With reſpect to the expreſs, Tertullian informs us: 'Ea omnia ſuper Chriſto Pilatus et ipſe jam pro ſua conſcientia Chriſtianus, Cæſari tum Tiberio renunciavit.' Apol. c. 21. And ſuch was the effect of this intelligence on the mind of Tiberius, that the ſame hiſtorian ſays: 'Tiberius, ergo, cujus tempore nomen Chriſtianum in ſeculum introivit, annunciatum ſibi ex Syria Palaſtina, quæ veritatem illius (Chriſti) Divinitatis revelârat,

---

" * St. Matthew xxvii. 24. † St. Matt. xxvii. 19."

detulit

detulit ad Senatum cum prerogativâ ſuffragii ſui. c. 5.' * Euſebius relates this circumſtance, in his eccleſiaſtical hiſtory, (l. 2. c. 2.) on the authority of Tertullian, and refers it to the 22d year of Tiberius. 'Pilato de Chriſtianorum dogmate ad Tiberium referente, Tiberius retulit ad Senatum, ut inter cætera ſacra reciperetur.' That Tertullian was well verſed in the Roman hiſtory, and a writer of great reputation, I need not remark: and he lived in the age ſucceeding Chriſt. It is inconceivable, therefore, that he could have aſſerted ſuch facts as the above, in the face of the Roman people, and the whole world, unleſs they had been ſubſtantiated, beyond the poſſibility of refutation.

"These were the very facts, which induced him to embrace Chriſtianity. Though Pilate's expreſs (publiſhed, perhaps, in the 'Acta diurna,' or the newſpapers of Rome) were loſt among the news of the day, and were never acceſſible to Tertullian; yet the circumſtances of the Emperor's referring the queſtion to the ſenate, 'whether Jeſus Chriſt of Judea ſhould be admitted into the number of the Roman Divinities,' is ſo ſingular and ſo momentous, that no hiſtorian of credit would have ventured to report it, unleſs he had been fully aſſured of its authority. If true, its publicity would have ſupported the hiſtorian in relating it. If falſe, all Rome muſt have known it to be falſe: and all Rome would have reſented ſo groſs a fabrication—ſuch a libel upon their gods.

"With regard to the provincial record, there can be no doubt but Pilate kept a journal of the Jewiſh affairs, in conformity to the cuſtom of the governors of provinces, who preſerved on public tables the acts of their government. Among the acts of Pilate, was a memoir of our Bleſſed Saviour. This memoir, according to Tertullian and Juſtin Martyr, was univerſally known. To this, the primitive Chriſtians appealed in their diſputes with the Gentiles, as to a document of general notoriety, and undoubted authority. It was this, that Juſtin Martyr urged, himſelf, as an evidence that Chriſt wrought miracles, and particularly that he raiſed the dead, in his Apology to the Roman Emperors: 'Και ταυτα οτι γεγονε, δυνασθε μαθειν εκ των επι Ποντιου Πιλατου γενομενων ακτων.—Οτι δε ταυτα εποιησεν, εκ των επι Ποντιου Πιλατου γενομενων Ακτων μαθειν δυνασθε.' Apol. 2.

"If the acts of Pilate were not genuine, the moſt enlightened Chriſtians appealed to a ſuppoſititious record, and dared their enemies to contradict what their enemies would have inſtantly contradicted; and not only contradicted, but proved to be notoriouſly falſe, with every expreſſion of triumphant exulation. Yes! if the appeal were unfounded, the Roman emperors would not have paſſed in ſilence ſuch an inſult as a reference to a ſtate-paper, which never exiſted, or was miſrepreſented, or miſtaken. Surely Julian would have expoſed ſuch an appeal to ridicule, if he had not ſeriouſly puniſhed, the appellant. But the appeal was permitted, on all hands, to take its natural courſe—to confirm the faith of Chriſtians, to diſſipate the doubts of half-believers, and to ſilence the clamours of the prejudiced and obſtinate Pagan.

"III. The acts of Pilate, then, were genuine. And to the external evidences of Chriſtianity, Pilate has contributed his ſhare, by affording us no equivocal teſtimony of our Lord's miracles and death and reſurrection.

---

* "Fuere genuina acta Pilati (ſays the commentator on Euſebius) ad quæ provocabant primi Chriſtiani, tanquam ad certiſſima fidei monumenta."

It

It was to theſe acts, probably, that Tacitus had an eye, when he told, that 'Chriſt, the founder of the Chriſtian religion, ſuffered death in the reign of Tiberius, under his procurator, Pontius Pilate.'* It ſeems, at firſt, a matter of ſurprize, that ſo enlightened a mind, as that of Tacitus, was able to reſt ſatisfied with the mere hiſtorical record of the death of Chriſt. The event muſt, in his apprehenſion, have been ſingular and ſtriking: and the conduct of the firſt Chriſtians muſt have been equally extraordinary. Yet he looked with too much contempt on theſe humble men, to permit him to enquire into their real circumſtances or doctrines. And, we ſhould remember, that pagan philoſophy was as adverſe to the name of Chriſt, as Jewiſh ignorance. 'The Jews required a ſign, and the Greeks ſought after wiſdom.'

The author has arranged his arguments with great perſpicuity, and has adapted a ſtyle admirably ſuited to his ſubject. In ſhort, we ſcruple not to recommend this production as a valuable appendage to every clerical and Chriſtian library.

The Removal of Judgments a Call to Praiſe. A Thankſgiving Sermon preached in the Pariſh Church of High Wycombe, Bucks, on Tueſday the 1ſt of June, 1802. By the Rev. W. B. Williams, B. A. 8vo. Pr. 24. 1s. Hatchard. 1802.

WHEN, in the ſecond page of this diſcourſe, we met with the following obſervation;—"Addreſſing you on ſo auſpicious an occaſion, a minute inveſtigation of the text, or an elaborate diſcuſſion of the duties of the day would be to divert the flowing current of a nation's joy into various channels; which, however it might appear to extend the ſurface, would *ſubtract* the depth," we certainly formed no very favourable opinion

---

"* I ſhall quote, from this hiſtorian, the whole paſſage that relates to the Chriſtians. It is well known, that Nero was ſuſpected of having ſet fire to Rome. The hiſtorian, commenting on this circumſtance, thus proceeds: 'Sed non ope humana, non largitionibus principis, aut Deûm placamentis, decedebat infamia, quin juſſum incendium crederetur. Ergo abolendo rumori Nero ſubdidit reos, et quaeſitiſſimis pœnis affecit, quos per flagitia inviſos vulgus Chriſtianos appellabat. Auctor nominis ejus Chriſtus, Tiberio imperitante, per procuratorem Pontium Pilatum ſupplicis affectus erat. Repreſſaque in præſens exitiabilis ſuperſtitio rurſus erumpebat, non modo per Judæum originem ejus mali, ſed per urbem etiam, quo cuncta undique atrocia aut pudenda confluunt, celebranturque. Igitur, primo correpti qui fatebantur, deinde indicio eorum multitudo ingens, haud perinde in crimine incendii, quam odio humani generis conjuncti ſunt. Et pereuntibus addita ludibria, ut ferarum tergis contecti, laniatu canum interirent, aut crucibus affixi, aut flammandi, atque ubi defeciſſet dies, in uſum nocturni luminis, urerentur. Hortos ſuos ei ſpectaculo Nero obtulerat, et Circenſe ludicrum edebat, habitu aurigæ permixtus plebi, vel circulo inſiſtens. Unde quamquam adverſus fontes et noviſſima exempla meritos, miſeratio oriebatur, tamquam non utilitate publica ſed in ſævitiam unius abſumerentur.' Annal. lib. xv. b. 44. That the Chriſtians deſerved a very different character appears from Pliny's famous Epiſtle to Trajan. lib. x. ep. 97."

of

of the preacher's talents. We were, however, agreeably surprized on finding a rational sermon, with many judicious and pertinent remarks. On the subject of the late war, and on its difference from all former wars, Mr. W. truely observes, that, on the part of our enemies, it "knew no limits—established no rights—redressed no injuries—preferred no faith—supported no government—settled no descent—determined no boundaries: it was a contest *against* all that had been hitherto *defended*. It was not against *one* but *all* government; it tended to subvert every altar, to crush every throne; to confound all order; invert all rule; level all distinctions; and with the cry of freedom and equality, to menace the law by force, and surrender property to plunder." But we cannot concur with him in his assertion "that the Almighty has 'abated their *pride*, assuaged their *malice*, and confounded their *devices*." On the contrary it appears to us, that their *pride* is increased, their *malice* has been satiated, and their *devices* have succeeded.

Mr. W. appears, however, to entertain a just sense of the danger to which we were exposed from our familiar intercourse with France. He does right to "rejoice with trouble," and to caution his flock against the contamination of Gallic friendship. "In our intercourse with our new friends, as we have not *sunk* under the depression of their *frown*, may we never be *reduced* by the fascination of their *smile*. A land of levity and irreligion is a land of danger: it is enchanted ground: French principles are the sons of *Amalek*, with *whom* we must wage war for ever. And it will especially become us to be alike on our guard against the poison of their creed, and the contagion of their conduct." This is a true Christian caution.

A Sermon preached before the Stamford Lodge of Odd Fellows, in the Parish Church of All Saints, Stamford, on Monday the 14th of June, 1802. By the Rev. Robert Lascelles Carr. 4to. Pp. 18. 1s. 6d. Drahard, Stamford; White, London.

FROM the 6th verse of the 12th chapter of St. Luke, the preacher takes occasion to expatiate on the "particular interference of God in the affairs of the world," and to reprove the folly of those who impute human events to fortune or chance. He then proves that the inhabitants of those realms are peculiarly indebted to the Almighty for the benefits which they enjoy, and the dangers which they have escaped; and he accordingly exhorts them to endeavour to deserve a continuance of the divine favour, by leading "lives of obedience to him by whom they were bestowed."

"If our peace and prosperity," he adds, "instead of impressing our minds with a due sense of gratitude to the great author of good, should create in us a vain confidence in our own strength, and a consequent disregard to religion, in vain then has peace been concluded, and in vain will the wisest plans of human policy be formed for healing the wounds which the war has made; for useless will be every endeavour to promote the prosperity of a people, if their manners be licentious and corrupt:—to the wicked, says GOD, there is no peace, and this holds good both as to nations and individuals:—peace to such a nation is but a false calm, the forerunner of a dreadful storm, of a destruction coming upon them unawares." May this just remark make a due impression, not merely on those to whom it was immediately addressed, but on the whole country.

A Sermon preached at the Cathedral Church of Winchester, on Tuesday the 1st of June, 1802, *being the day appointed to be observed as a General Thanksgiving for*

for the reſtoration of Peace. By the Rev. John Garnett, A. M. Prebendary of Wincheſter, Chaplain in ordinary to his Majeſty, and late Fellow of Trinity College, Cambridge. 4to. Pr. 32. Robbins, Wincheſter; Cadell and Davies, London.

THIS is not only the beſt *thankſgiving* ſermon which we have yet ſeen in print, but, on the preſent occaſion, one of the beſt which we ever recollect to have read, on a ſimilar ſubject. The language, like the ſentiments, is dignified and impreſſive, and the brief retroſpective view of the war, its cauſes, its circumſtances, its progreſs, and its probable conſequences, is drawn by the maſterly hand of a true *Chriſtian philoſopher and patriot.*

"Whatever may have been advanced by modern theoriſts," ſays this intelligent and able divine, "in favour of a ſyſtem of more extended utility and *univerſal patriotiſm*, in oppoſition to what they call the prejudices of habit and education, ſuch ſyſtem is utterly impracticable, and indeed incompatible with the nature of the human mind; which will always recur with eager fondneſs to the review of thoſe objects from whence it received its firſt impreſſions of pleaſure and delight: and that he who neither loves his friend, his father, nor his country, beyond the meaſure which he may think neceſſary for *univerſal* utility, will ſoon ſink into a ſtate of apathy incapable of energy or exertion.

"That tender and peculiar regard, which every good man feels for the people amongſt whom he was bred, and for the country * in which he was born, is a partiality which has been the ſubject of praiſe with the wiſe and virtuous of every age and nation, and is ſanctioned by the approbation of heaven."

However offenſive ſuch language may be to the profeſſors of the *modern* philoſophy, it is perfectly conſiſtent to the philoſophy of the *Goſpel.* Adverting to the origin of the war, the preacher juſtly remarks, that "if circumſtances did occur which rendered it impoſſible for this country to remain inactive conſiſtently with national *ſecurity*; if our government and conſtitution were as much endangered by the *inſidious* attacks of emiſſaries from within, as our poſſeſſions and allies by *open* violence from without, the NECESSITY became *indiſpenſible.* Reaſon cannot diſapprove, nor does *Chriſtianity* condemn the voice of him who calls upon his countrymen to protect with their ſwords, their government, their property, their religion, and their laws."

In contraſting the tenderneſs and humanity now diſplayed towards priſoners of war with the rigour and cruelty exerciſed over them in ancient times, which he juſtly adduces as a ſtrong proof of "the ſuperiority of the Chriſtian diſpenſation over the weakly founded morality of the heathen world," he remarks, that it was "the practice of the moſt poliſhed and civilized nations of antiquity, *to ſell them for ſlaves, to condemn them to the mines*;" &c. This was preciſely the practice obſerved by BUONAPARTE in Italy, when he ſold his Auſtrian priſoners *for ſlaves* to the Spaniards, to *work in the mines* in South America!!*

To the emigrants, and eſpecially the emigrant clergy, Mr. G. pays a handſome tribute of juſtice. After obſerving that, by the diſaffected in this country they were regarded with a jealous eye; he ſays:

---

* *Such a man* will not praiſe a peace *becauſe* it is glorious for the *enemies* of his *country*. Note, for the Hon. C. J. Fox. *Rev.*

"By

"By every friend of ſocial order, by every ſincere believer in the doctrines and ſanctions of Chriſtianity, by all who had exerciſed themſelves in the moral and religious knowledge of right and wrong, they were conſidered as a ſet of oppreſſed and unfortunate exiles, who had brought with them a conſiderable portion of the genius, the probity, the piety of their country, and who had made a conſcientious ſacrifice of every thing upon earth, to the integrity of their political and religious principles.

"To thoſe whoſe peculiar fortune it was to ſuffer for the religion they profeſſed, and to prefer indigence and baniſhment to the renunciation of principles in which they had been educated, and to which they were bound by the moſt ſacred of all obligations, I feel it in ſome meaſure incumbent on me, in the ſituation in which I now ſtand, more particularly to advert; both in juſtice to their general character, as having been miſrepreſented by well-meant but merely misjudging zeal, and to the liberal and benignant ſpirit of thoſe to whoſe lot it fell to ſoothe, by the gentle offices of Chriſtian compaſſion, the various evils of helpleſs and unoffending poverty.

"If we conſider the nature of their religion and the merit annexed to the making of converts, it will not appear extraordinary that amongſt ſo conſiderable a number of its miniſters, a *few* ſolitary inſtances ſhould occur of injudicious and intemperate zeal;—but for the *general* character of the emigrant clergy; their peaceable and inoffenſive demeanour, primitive ſimplicity of manners, meek and unaffected piety, patient acquieſcence under their misfortunes, and grateful acknowledgement of whatever was done for their relief, I can appeal to thoſe who had the beſt opportunities of information;—to the recollection *of all who hear me*; whoſe humane attention to that part of thoſe unfortunate exiles, who reſided in this place, bears at once the ſtrongeſt teſtimony to the goodneſs of *their* conduct, and to that ſpirit of truly Chriſtian toleration by which their benefactors were influenced."

We concur in opinion with Mr. G. that, "to the magnanimity of our Parliament, and the reaſonable and intrepid exertions of our Government, may, under Providence, be aſcribed whatever of ſtrength and ſolidity the civil and religious eſtabliſhments of Europe at preſent retain. The barrier thus raiſed and ſupported againſt the overwhelming torrent of thoſe principles, the folly and madneſs of which have at length been felt and underſtood in the very country that gave them birth, has ſecured to the civilized world the poſſeſſion of *ſocial order and national ſubordination*. Nay, it is perhaps to this very cauſe that even France herſelf is indebted for her deliverance from anarchy and devaſtation, and for whatever ſecurity and happineſs ſhe may derive from that form of government into which ſhe has at preſent entered—whoſe merit muſt ultimately be appreciated by the reſemblance it may bear to that ſyſtem, which ſhe might once have adopted and fortified under the *limited* authority of a NATIVE" (aye, and of a LAWFUL) "monarch; guiltleſs of the murder of a humane and virtuous ſovereign, the deſolation of her provinces, and the deſtruction of near *three millions* of her inhabitants, who have periſhed on the ſcaffold and in the field."

Among the advantages which we have derived from the war, in reſpect of our future ſecurity, Mr. G. reckons our deliverance "from the contagion of pernicious counſels and miſchievous ſpeculations. Fortunately for us, the deluſions with regard to the views and conduct of France are paſt and gone; the eyes of thoſe who fancied they ſaw, in the deſtructions of that country, the ſtruggles of an inſulted and degraded people to reſcue from

inſolence and deſpotiſm thoſe *rights*, which no human inſtitution can deſtroy or alienate, have long ſince been opened. Her conduct towards the unhappy ſtates which ſubmitted to her *fraternization*, whoſe governments ſhe ſubverted, whoſe property ſhe pillaged, and whoſe ſubjects ſhe impriſoned, operated more effectually towards the extermination of what were called *French* principles, in this country, than the vigilance of the magiſtracy, or the reaſonings of the well-diſpoſed. The hardieſt advocates of *popular government* ſhrunk with ſhame and confuſion from the atrocities committed by her champions, and the triumph of returning loyalty and patriotiſm was *univerſal* and *compleat*."

Here, we fear, the preacher is too ſanguine in his expectations, and, had he witneſſed the ſcene which diſgraced the metropolis, during the late election for Middleſex, he would have acknowledged this truth, that *Jacobins* can neither be ſubdued by *reaſon*, nor convinced by *experience*.

He judiciouſly forbears to examine the merits of the peace, and quits that ſubject for the more important enquiry "how we may beſt diſcharge our reſpective obligations to ourſelves, our country, and our heavenly father." He concludes with an obſervation, in perfect uniſon with the whole tenour of his diſcourſe. "A truly good Chriſtian is not only a good friend, a good huſband, and a good father, but a good ſubject and a good patriot; and he will invariably exerciſe himſelf in the practice of thoſe virtues which conſtitute the ſtrength and ſecurity of ſtates;—induſtry, temperance, probity, fortitude, and patriotiſm."

It were well for the country, if the ſentiments, the principles, and the precepts, ſo ably inculcated by this preacher, were generally circulated, and as generally adopted.

Three Short Diſcourſes on Faith in the Goſpel, the Manner of Chriſt's Teaching, and Future Retribution. Pp. 38. 6d. Johnſon.

THESE diſcourſes bear the names of Orr, Leland, and Bourn. The firſt oppoſes "the abſurdity of thoſe notions, which ſome perſons are diſpoſed to entertain, as if faith was nothing but a confident reliance upon our Saviour Jeſus Chriſt's having fulfilled the law of God in our ſtead, and thereby ſupplied us with an 'imputed righteouſneſs,' ſo as to make it unneceſſary for us to have any real righteouſneſs in ourſelves:" the ſecond briefly details and inculcates the leading inſtruction of our Saviour: and the third holds forth the doctrine of future retribution, that *God will judge all men according to their works*. Their ſimplicity and perſpicuity render them fit vehicles for conveying inſtruction to the ignorant.

POLITICS and POLITICAL ECONOMY.

The Duties of Electors; with Anſwers to Reviewers. By the Author of the "Impolicy of returning Bankers to Parliament." 8vo. Pp. 24. 6d. Jordan. 1802.

THE author's idea of an elector's duty may be known by the following admonition. "Give no man your vote who will not pledge himſelf to propoſe, or ſee propoſed, in the firſt ſeſſion after the election, and proſecute

ſecute to effect, as ſoon as may be, an inquiry into the nature, extent, and tendency, of accommodation paper in the United Kingdoms."

All bank notes are included under this deſcription of paper, which, he tells us "creates new money out of nothing;" but here he begs the queſtion, and by aſſuming a falſe fact, raiſes a ſandy fabric which the leaſt breath of truth muſt inſtantly level with the ground. He ſays "Great part of bank paper was created, and is now circulating on paper, not on property depoſited and received, and conſequently there can be no property to pay it with." As we here underſtand him to allude to Bank of England Notes, we refer him to the Report of a Committee of the Houſe of Commons, on the ſolvency of the Bank, which, if we miſtake not, will immediately convince him of his error. We can eaſily conceive, that an increaſed circulation (whether of coin or of paper) may augment the price of proviſions; but we cannot perceive why "to pay the intereſt of this circulation" (Bank-notes, by the bye, bear no intereſt) "new taxes muſt be and are levied." To *us* this reaſoning is not intelligible. He complains of our review of his former pamphlet,* as well as of the account of the ſame tract in the Monthly Review. We can aſſure him, however, that we lay no claim to papal infallibity, as he would inſinuate; but that we ſhall cheerfully ſubmit the caſe to the deciſion of that tribunal to which he has, very properly appealed.

A Letter, addreſſed to the Hon. Charles James Fox, in conſequence of his Speech in the Houſe of Commons, on the Character of the late moſt noble Franciſ Duke of Bedford. The Second Edition. To which are added, Obſervations on a Sermon preached in the Pariſh Church of Woburn, March 14, 1802, the Sunday after the Interment of the late Duke of Bedford, by Edmund Cartwright, A. M. Rector of Goadby Marwood, Leiceſterſhire, and Prebendary of Durham. 8vo. Pp. 57. Rivingtons.

WE briefly noticed this valuable little tract in our Review for July, and happy are we to find that its rapid circulation has afforded *the author* an opportunity for extending his animadverſions to another publication which had not yet fallen into our hands; and alſo afforded *us* an opportunity of laying before our readers ſome excerpts, which, from want of room, we were before obliged to omit. In the ſtrong language of indignant loyalty he thus reproves the degraded champion of *the ſovereignty of the people.*

"It is impoſſible to doubt that the aſſembly, of whoſe indulgence you had ſo remarkable a proof, was plunged into aſtoniſhment, when it heard you ſtate the political characteriſtics of the noble Duke to be a *high and ariſtocratical demeanour, combined with a more than common leaning towards the rights and liberties of the people of England.* Without attempting to explain this apparent contradiction, (which to thoſe who are acquainted with the real nature of what is often called patriotiſm, would not be attended with much difficulty)—without attempting to reconcile this *high and ariſtocratical demeanour*, with that ſelf-abaſement, which in another part of your ſpeech, you attribute to your late friend—I will venture to aſſume, what indeed, muſt be inferred from your ſtanding forth as the eulogiſt of the noble Duke, that his Grace's *leaning* towards the rights and liberties of the people of

* See ANTI-JACOBIN REVIEW, vol. xi. p. 205.

England

England, was of the ſame kind as *that* by which yourſelf and the other members of your party are diſtinguiſhed. If ſo, it muſt be admitted, that his *inclination* partook rather of a *bias* towards the modern rights and liberties of France, than of a *leaning* towards the ancient rights and liberties of England. There are, however, ſome perſons, who, after being aſtoniſhed at the "more than common leaning" which marked his politics in the early ſtages of the French Revolution, have been diſpoſed (although he has never made any public recantation), to give him credit for the wonderful ſagacity, to diſcover that ſuch a leaning might endanger his own rank and fortune, —and for the *wonderful* honeſty to endeavour, on *that* account, to recover a firm and erect poſture on the political ſtage. And though the very lateſt part of his Grace's Parliamentary conduct convinces me, that whatever efforts he may have made to correct his perverſe and tortuous bent, were deſtitute of ſucceſs, yet I ſhould have been diſpoſed to hope, that ſince the moment when he honoured Thomas Paine,* Thomas Hardy, and John Thelwall, with his patronage, his domeſtic politics, at leaſt, had taken a more favourable *turn*, if you had not in a moſt forcible manner, invoked the approbation of the Houſe to his *ſteadiness of principle—to his firmness and conſiſtency of character*. I really lament, Sir, that his Grace's memory ſhould ſuffer ſo much from the incautious zeal of his advocate; and that he ſhould be thus branded with the infamy of having been, to his laſt moments, a conſiſtent, perſevering, and practical admirer of that ſtupendous monument —not as was once ſtated, *of human wisdom and integrity*—but, as experience has demonſtrated, of *Hellish malice and atrocity*—the French Revolution. But for ſuch teſtimony, it might ſoon have been forgotten by a very large portion of mankind, that he died a member of the Whig Club, whoſe ſtanding toaſt is the jacobinical ſentiment—the *Sovereignty of the People*. Nay, but for ſuch teſtimony he might have appeared to be actuated by conſiderations of private friendſhip, rather than of political attachment, when he bequeathed a legacy, not only to yourſelf, but alſo to a gentleman who, as we are told by Mr. Burke, was ſent by you, Sir, 'as your repreſentative, and with your cypher, to St. Peterſburgh, there to fruſtrate the objects for which the Miniſter from the Crown was authorized to treat;' and who, as the ſame writer aſſerts, 'ſucceeded in this his deſign, and did actually fruſtrate the King's Miniſter, in ſome of the objects of his negociation;'—a proceeding which, according to Mr. Burke, did not amount, indeed, to 'abſolute high treaſon,' (though on that point ſome have thought differently) but to 'a high treaſonable miſdemeanour."

This *repreſentative* of Mr. Fox has juſt been choſen one of the *repreſenta-*

" * Thomas Paine in his Rights of Man had aſſerted, that 'All hereditary Government is in its nature tyranny,' that 'the Bill of Rights was more properly a Bill of Wrongs and Inſults,' that 'the Crown ſignifies a nominal office of a million ſterling a year, the buſineſs of which conſiſts in receiving the money;' that 'the *farce* of Monarchy and Ariſtocracy in all countries is following that of Chivalry,' &c. &c. &c. When the avowed *publiſher* of ſuch ſentiments was received with open arms at Bedford Houſe, ſurely the owner of that houſe diſplayed more of a democratical turn, and of a jacobin twiſt, than of a 'leaning towards the rights and liberties of the people of England.' And his diſtinguiſhing quality (which was ſtated as 'the marked feature of his character') '*the love of utility*,' muſt have been of a very ſingular caſt."

tives of the people, in the new parliament, where, no doubt, his efforts will be as actively and as beneficially exerted and directed as they were at St. Peterſburgh. Another *trait* in the late Duke's character is here introduced with equal propriety.

" Having been led by you to touch upon the political character of the deceaſed Duke, of which your deſcription is calculated to produce a falſe impreſſion, I muſt requeſt your indulgence a moment longer, while I propoſe a queſtion intimately connected with this ſubject, and ſuggeſted by a fact of univerſal notoriety: by what leaning or bias was his Grace impelled, in the year 1797, to endeavour to injure (I was going to ſay defraud) the revenue of his country, by making a falſe return of the articles for which he was liable to be rated to the Aſſeſſed Taxes? You muſt remember, Sir, that in the above year his Grace was ſurcharged for no fewer than twenty-five ſervants and ſeventeen horſes, which he had omitted to enter in his return to the Collector of the Aſſeſſed taxes. Againſt this ſurcharge he appealed to the Commiſſioners, who, if they ſaw reaſon, had the power to relieve him from the penalty; but who, after a full inveſtigation, nay, after a patient hearing of his Grace in perſon, felt themſelves bound to confirm the ſurcharge. It was indeed urged, on the part of his Grace, that twenty-one of the twenty-five ſervants whom he had omitted to return, were of the deſcription of helpers, who, as they did not wear a livery, and were engaged by the week, were not liable to the duty. But the Commiſſioners were of opinion, that as ſuch ſervants were ſpecially named in the act of Parliament, no one who peruſed the act could doubt their liability to the tax. Beſides, however, the twenty-one helpers, there were one poſtilion, one porter, one gardener, and one game-keeper, omitted in the return, to the firſt of whom, particularly, none of the circumſtances urged with regard to the helpers could be ſuppoſed to apply, and all of whom were clearly within the very letter of the act of Parliament. But if a doubt could be ſuppoſed to exiſt with regard to any of the ſervants, what can be ſaid reſpecting the ſeventeen horſes, which he had neglected to return? Could it be ſuppoſed neceſſary for them to wear a livery, or to be engaged by the week, in order to ſubject their owner to the tax? The truth is, that his Grace ſtands convicted of a mean and baſe attempt to evade his due proportion of the burdens of his country, and thereby to make thoſe burdens fall, with accumulated weight, upon his fellow-ſubjects."

No ſpeech, publication, or act, of Mr. Fox, can excite ſurprize in any one who has watched him, with tolerable attention, through the courſe of his political life; but that a clergyman, a *dignitary* of the church of England, ſhould ſo far forget his duty and his ſtation, as to proſtitute the pulpit to the baſe purpoſe of flattering a man who had lived and died, as the object of Mr. Cartwright's adulation had, is a fact which, we confeſs, excites in our mind the greateſt aſtoniſhment, and the ſtrongeſt indignation. Our author's remarks on this extraordinary production occupy nearly as many pages as his letter to Mr. Fox. And they are written with equal ſpirit, and interſperſed with remarks equally pious, forcible, and pertinent, as our readers will perceive from the following extracts.

" It appears that the Houſe of Commons is not the only place, where the character of the late Duke of Bedford has been holden up to the wonder and admiration of the public. Strange as it may ſeem, the pulpit has been proſtituted to the ſame purpoſe; clergymen are ſaid to have preſumed, in this manner, to offer their ſacrilegious homage to rank and fortune, in the

the more immediate preſence of their Divine Maſter—in the very temples conſecrated to his ſervice. In a ſermon which was preached by the Rev. Edmund Cartwright, in the pariſh church at Woburn, on the Sunday after the interment of the noble Duke (whoſe death was calculated to make a more lively impreſſion in that neighbourhood, than in any other part of the kingdom), the character of this Nobleman was extolled in terms of the higheſt commendation, and with a fuller enumeration of his various qualities, than can be found in the printed ſpeech of Mr. Fox. The audience were told of his abilities and integrity—of his ſteady and uniform friendſhip to the liberties of his country, and of his *temperate*—yet determined *oppoſition* to every attempt to infringe them! (*Et tu Brute?* Is it a Chriſtian Divine who thus gives his ſanction to political principles, which are at direct variance with the Goſpel?) They were further reminded of the purity of the Duke's character, and the energy of his mind—they were informed, though in this inſtance the pulpit was made the vehicle of a declaration which the preacher himſelf could not believe, that his Grace, if he had lived, would ſoon have been invited to take the lead in the adminiſtration of public affairs! They were alſo aſſured that in his private, as in his public conduct, his Grace's ruling motive was to do good—that the predominant paſſion of his ſoul was to benefit mankind—that in the government of his temper he was without an equal—that no man thought more modeſtly of himſelf—that, in ſhort, "the memory of his virtues" will "long continue;"—that "when all the vain trappings of mortality" ſhall be "forgotten or mouldering in the duſt, theſe flowers of imperiſhable beauty" will "ſtill ſurvive and bloſſom on his grave;"—and that though there were "many parts" in his "character, which thoſe only can aſpire to imitate who walk in the ſame exalted ſphere of ſociety as he did," yet there are none "who may not profit by his example"—none, however humble their ſtation, who may not "drink deeply of inſtruction from *the blameleſs current of his life.*"

"In this minute ſpecification of the virtues of the noble Duke, not one word is to be found about Religion. Notwithſtanding the facredneſs of the place, and the ſolemnity of the occaſion, this only foundation of true virtue is entirely unnoticed in the deſcription of a life, from *the blameleſs current* of which, it is publicly declared, that every one, however humble his ſtation, may *drink deeply of inſtruction.* What is the real import of ſuch a declaration, except that Religion is not eſſential to human excellence? that it is not at all neceſſary to conſtitute perfection of character? but that without it a man may be a proper object of boundleſs applauſe, and of univerſal imitation? It is impoſſible for the preacher to deny that this is the literal meaning, the obvious effect of his eulogium on the late Duke. A more horrible profanation of the holy place where this leſſon was inculcated, can ſcarcely be conceived. A doctrine more injurious to ſociety cannot be promulgated. In the pariſh where this doctrine was delivered, it was miſchievous in a peculiar degree. The inhabitants of that pariſh had a perſonal knowledge of the deceaſed Duke. They knew that he had never joined with them in public worſhip—they knew that he had paſſed his Sabbaths, like his other days, in worldly occupations and amuſements—that he had even been the means of preventing many others from keeping that day *holy*.* Until this ſermon was delivered, much as they might reſpect him

"* It is well known that his Grace has frequently contributed to keep

him for his amiable qualities, for his liberality and munificence, which certainly were entitled to their reſpect, ſtill they muſt have felt that all was not right for want of Religion. They could not, when he was at Woburn, have heard the bell ringing for church, without ſome miſgivings in their minds on account of his conſtant neglect of the ſummons. But when they were told from the pulpit, as in effect they were, that all this was immaterial—that public worſhip was a matter of indifference—that Religion was not neceſſary to conſtitute a perfect character—if any thing could make them, during the remainder of their lives, practical Atheiſts, ſuch a ſermon muſt have that effect."

"The publication of this ſermon is a groſs aggravation of its criminality. Was it not enough to preach irreligion to the pariſhioners of Woburn? Muſt the profane leſſon be circulated throughout the kingdom, by means of the preſs? Muſt this too be done at a time when the intereſts of Religion are evidently and rapidly declining, and when vice and immorality are hourly gaining ground? When an indifference, approaching to apathy, is generally diſplayed, with regard both to the *true* intereſts of this life, and the infinitely more important concerns of the next? At ſuch a time, particularly, for a miniſter of religion to extol, as a laudable example, a character in which a total neglect of Religious duties, and an uniform habit of violating the Sabbath, were notoriouſly conſpicuous qualities, was an inſtance, not only of the groſſeſt impiety, but of the baſeſt treachery to that Being, to whoſe ſervice ſuch a miniſter, whatever a Jacobin apoſtate may think, had, by the awful ſolemnities of ordination, devoted himſelf to the end of his life."

The Jacobin apoſtate alluded to is the *Reverend* John Horne Tooke, *Esquire*, who will do well to read with attention the following note; not that it will convey any new information to his mind, but becauſe it may *possibly* lead him to reflect, and reflection, it may be hoped, at his time of life, will lead to repentance.

"That apoſtate prieſt, John Horne Tooke, unwilling to loſe any opportunity of bringing the Religion, of which he is a miniſter, into contempt, endeavours, in an advertiſement which he lately addreſſed to the electors of Weſtminſter, and which in a few lines contains a libel on the Church, the Parliament, and the King, to render the ceremony of Ordination ridiculous, by terming it "ſomething myſterious, miraculous, and ſupernatural," which "was operated upon" him "nearly half a century ago in this Proteſtant country, and which has deprived" him, "at the cloſe of" his "life, of the common rights of a man and a citizen." The extreme wickedneſs of this attempt to deprive the Religion of the country of reſpect, and the miſchief which ſuch an attempt, if ſucceſsful, muſt produce, are too obvious to need any comment. But the groſs ſophiſtry which is here impiouſly employed, by one of the moſt ſagacious minds ever formed by the bounty of Providence, and the *mala fides* with which the talents of that mind are exerted, to deceive thoſe which are leſs intelligent, ought not to paſs without obſervation. The effect of Ordination, in conferring the ſacred character, is ſtated by this reverend gentleman to

---

his labourers from church, by paying them their wages on a Sunday, and on one occaſion he employed ſome hundreds of them, on *that* day, in emptying the great pond at the Abbey.

have

have deprived him of the rights of a man and a citizen, becauſe, forſooth, a principle is applied to this caſe, which operates in ſo many others, and which cannot but operate frequently, in the multifarious relations of civilized ſociety; viz. that one character muſt ſometimes be incompatible with another. The exiſtence of ſuch a principle originates in the nature of things, which muſt neceſſarily and frequently produce an incompatibility between the duties that are reſpectively annexed to different ſituations. And it is difficult to conceive a caſe in which that incompatibility is more apparent, than in the two characters of a Clergyman and a member of the Houſe of Commons; ſince it is glaringly impoſſible for one man to perform the duties of both. Mr. Tooke may, perhaps, ſay, that he has no clerical duties to perform, and that therefore he is at full liberty to attend to parliamentary duties. But a man cannot, even in argument, take advantage of his own wrong. That this divine has no clerical duties to perform, is his own fault. It is owing to a deſertion of his poſt—to a breach of his engagements—to a violation of the contract which he entered into when he received Holy Orders. He dares not deny that, at *that* time, he conſidered the character which he then aſſumed to be indelible; he knew that it was univerſally ſo conſidered in the Church of which he became a Miniſter; conſequently, he muſt be taken to have devoted himſelf, during life, to its ſacred functions. His apoſtacy can by no means abſolve him from his engagement, or ſet him at liberty to take upon him a new character incompatible with that which he then aſſumed. To pretend that, under ſuch circumſtances, he is deprived of the rights of a man and a citizen, becauſe he is not eligible to a ſeat in the Houſe of Commons, is the groſſeſt of abſurdities. What numbers are ineligible, from a variety of cauſes, to ſuch a ſeat—nay, how many are deſtitute even of the character of electors—who entertain no doubt of their poſſeſſing thoſe rights? But ſuch topics, however abſurdly introduced, are not brought forward without deſign. They are brought forward without deſign. They are intended *ſpargere voces in vulgum ambiguas*—or rather, to ſcatter firebrands, for the deſtruction of the Church and of the State, of which this reverend Jacobin is ſo unworthy a member."

The concluding reflections relate to the too prevalent practice of violating the Sabbath-day; on which the author's arguments are ſo cogent that, though they may be eluded, they cannot be overthrown.

"The inſatiable votaries of pleaſure," he truly obſerves, "who ſeem to dread nothing ſo much as ſolitude and reflection, and who cannot, for a ſingle day, truſt themſelves out of the intoxicating round of diſſipation, have, at length, attained to ſo complete an indifference for the Sabbath, that their Sunday, as well as their weekly parties, are now regularly announced in the regiſters of faſhion." For this ſhameleſs practice we are chiefly indebted to the abominable profligacy of our daily papers; one of which, in particular, has done more, by exhibiting a regular regiſter of faſhionable folly and vice, by deſtroying all the privacy of domeſtic intercourſe, and by annihilating the moſt amiable characteriſtics of the female character; to vitiate the taſte, and corrupt the morals of the age, than all the other licentious productions of this licentious age!

We cannot diſmiſs this tract without earneſtly recommending it to the ſerious peruſal of every one who deems the religious and moral principles of the community worthy of preſervation.

POETRY.

Select Translations from the Works of Homer and Horace: with Original Poems. By Gilbert Thompſon, M. D. 12mo. Pp. 163. 3s. 6d. bds. 1802.

DR. Thompſon ſays:—"It was my intention, in offering this little volume for the peruſal of the public, to have illuſtrated ſome paſſages both of the tranſlations from the works of Homer and Horace, and of my own poems, with notes; and I cannot but lament that this has been ſo long delayed: for now the infirmities of ſeventy five years, ſuperadded to a conſtitution naturally not of the moſt active, ſeem to have conſpired againſt the execution of this plan."

We alſo regret the non-completion of our author's intentions: for, though we think but little of his poetry, we entertain a more favourable opinion of his criticiſm. In theſe ſelected tranſlations, the ſenſe is generally well preſerved; but we do not conſider them to be at all ſuperior, if equal, to a literal proſe tranſlation, as they exhibit neither ſpirit, elegance, nor harmony. Dr. T.'s *blank verſe* is *blank* indeed. Of his original poems, we can ſcarcely award a more favourable judgment; but, that our readers may form ſome opinion of their own, we ſhall preſent them with, what we conceive to be, the beſt piece in the volume.

"*Canticles, cap.* ii. v. 10, 11, 12, 13, *paraphraſed.*

"'Twas my beloved ſpake: that welcome voice
Did rapture to my liſtening ear convey,
Such was th' inviting ſound; my fair ariſe,
My only fair ariſe, and come away.

"Fled is the winter's cold; the ſtorms are paſt;
Come then to ſeats of innocence and joy,
Where, nor untimely rains nor chilling blaſt,
Nor fear, nor danger ſhall our peace annoy.

"Come where the ſpring, transforming winter's ſcene,
A youth of beauty o'er the region pours;
The fields are veſted with a living green,
With vines the hills, the vallies laugh with flow'rs.

"The harmleſs birds, on the freſh verdant ſpray,
Break forth in ceaſeleſs ſongs of joy and love;
Bright beams the wintry clouds have chas'd away;
Sunſhine and muſic cheer the lovelorne grove.

"The turtle tunes his note of ſoft deſire;
Let us, in poeſy's divineſt airs,
Aſſiſt the concert of the woodland choir,
And feel a paſſion unreproved as theirs.

"See, fair, for thy return the bending boughs
Bluſh with ripe fruit, or clad in rich attire
Of bloſſoms thick, and fair as winter ſnows;
Thoſe court the taſte, and theſe glad hopes inſpire.

"Leave crowds and noiſe; nor let the pomp of ſtate,
Vain ſhades of bliſs, thy fancy entertain,

While

While I, with love's impatience, ſtill await
Thy graceful footſteps o'er the flow'ry plain.

" There happy hours, to pleaſure now ſo kind,
Soon paſs, and Sharon's roſy ſcents decoy:
Ariſe, fly ſwifter than the nimble hind;
Prevent the wings of time, ariſe and come away."

EDUCATION.

Aſtronomical and Geographical Leſſons: being an Introduction to the Uſe of the Globes; with a variety of Problems and Examples: for the uſe of Schools. By James Levett, Maſter of an Academy, Colcheſter. Small 12mo. Pp. 96. Badcock.

THE "Advertiſement" prefixed to this little volume at once exhibits its contents and forms a review thereof:

" The following leſſons were drawn up by the author, for the uſe of his pupils, from a conviction of the advantages which reſult from committing to memory the leading principles of ſcience. They have no pretenſion to originality of thought, or novelty of expreſſion; ſimplicity and a familiar method is [are] all they lay claim to. It cannot, therefore, be expected they ſhould manifeſt any depth of learning; eſpecially, when it is acknowledged they were written for very young perſons, and not adepts, in ſcience. They are, indeed, nothing more than a ſtring of neceſſary definitions, which, if in any inſtance they appear vague, a judicious tutor will take occaſion to enlarge upon according to the capacities of his pupils. The problems and examples are ſelected as the moſt uſeful, and are, for common purpoſes, all that ſeem neceſſary; but if the pupil has time and inclination, others more abſtruſe and difficult may be given at pleaſure."

We have only to add, that if, in ſome few inſtances, a more ſimple and definite mode of expreſſion had been adopted, the general utility of the book would have been increaſed.

Worlds Diſplayed: for the Benefit of Young People; by a familiar Hiſtory of ſome of their Inhabitants. Second Edition. Pp. 120. Campbell, Edinburgh. 1800.

WE have ever ſtood among thoſe who wiſh to ſee ſacred things kept ſacred; and, conſequently, cannot approve the efforts of an author who exhibits the Holy Bible as an active agent, holding converſation, and writing its own hiſtory, or rather the hiſtory of the different poſſeſſors through whoſe hands it has paſſed. Such things always wear a flippant aſpect, generate unhallowed fancies, and are quite uncongenial with that reverential awe with which true piety ever attends to the ſublime myſteries of religion.

The ſcene of the firſt part of this performance lies in heaven—that of the ſecond in hell; and the whole conſiſts of fictitious or parabolical hiſtories and dialogues; which, though they diſplay nothing particularly reprehenſible, poſſeſs nothing to recommend them to public notice.

Juvenile Friendship; *or, The Holidays: a Drama, in Three Acts. To which is subjoined, The Arrogant Boy: a Dramatic After-Piece, in Verse. Intended for the Representation of Children.* Pp. 80. 2s. Hatchard. 1802.

To the morality of this piece nothing can poſſibly be objected: the dangerous tendency of that factitious ſenſibility imbibed by youthful females in the indiſcriminate peruſal of novels and romances, which frequently induces the commencement of haſty and improper friendſhips, under the notion of congeniality, ſympathy, &c. is judiciouſly pointed out and reprehended, as are alſo the juvenile vices of extravagance and gaming, in both ſexes.

We, however, would rather recommend theſe dramatic effuſions to be *read* than to be *repreſented on the ſtage*; for we are ſo antiquated in our ideas as to be incapable of perceiving the utility of inſtructing children in the ſublime art of play-acting.

The Parents' Friend; *or, Extracts from the principal Works on Education, from the Time of Montaigne to the preſent Day. Methodized and arranged, with Obſervations and Notes, by the Editor.* 2 Vol. 8vo. 14s. Johnſon. 1802.

IN an advertiſement prefixed to this work, parents are earneſtly deſired not to ſuffer it to fall into the hands of children. The caution is indeed neceſſary, for it contains a great deal of very objectionable matter. But, why, then, publiſh it? The danger to be apprehended from the perverſion of mind which it may occaſion in youth greatly overbalances the utility which parents may derive from the peruſal of ſome portions of it.

MISCELLANIES.

A Letter addreſſed to Rowland Burdon, Eſq. M. P. on the preſent ſtate of the Carrying Part of the Coal Trade. With Tables of ſeveral of the Duties on Coals received by the Corporation of the City of London. By Nathaniel Atcheſon, F. A. S. 8vo. 12s, 6d. Richardſons. 1802.

MR. Atcheſon, very reaſonably, wiſhes that the Corporation of London, which is ſaid to derive an immenſe ſum annually from the Orphans' Duty, ſhould inform the ſhip-owners who pay it, in what manner and for what purpoſes it is applied. He endeavours to perſuade the Houſe of Commons to paſs a vote, that the Chamberlain of the City ſhould produce the account. We can ſee no occaſion why this account ſhould not be produced without any ſuch vote; it is ſurely the duty of the Corporation to give ſatisfactory information on the ſubject to every perſon intereſted in receiving it. If Mr. A. be correct in his ſtatement, the Coal Trade is now a *loſing* trade; but it will be a difficult matter to perſuade the public, that any body of men would *perſevere* in a trade which muſt, ultimately, end in their ruin!

Provincial Coins and Tokens, issued from the Year 1787 *to the Year* 1801. Engraved by Charles Pye, Birmingham. 4to. 55 Plates. Pp. 20. Seely. 1802.

WE can ſee no neceſſity for beſtowing ſo much pains on objects of ſo little importance. Theſe "Provincial Coins" were the creatures of convenience, partial and confined in their operations, and neither worthy of employing

employing the burine of the engraver, nor of gaining admiſſion into the cabinets of the curious.

Copy of a Correſpondence between the Right Hon. the Lords Commiſſioners of the Admiralty, the Right Hon. Earl St. Vincent, K. B. the Right Hon. Earl Spencer, K. G. and Vice Admiral Sir John Orde, Bart. 8vo. 3s. 6d. Faulder. 1802.

WE cannot but lament the appearance of this publication, as we think it will only tend to prolong a diſpute between perſons of the higheſt reſpectability, which it muſt be the wiſh of every friend to both parties to ſee brought to a ſpeedy termination. The ground of diſpute is of a *profeſſional* nature, on which, of courſe, we are not competent to decide. We have completed our duty therefore in announcing the tract to the public.

A Treatiſe on Brewing; wherein is exhibited the whole Proceſs of Brewing the various Sorts of Malt Liquors; with practical examples on each Species: together with the Manner of Uſing the Thermometer and Saccharometer, rendered eaſy to any capacity, in brewing London Porter, Brown Stout, Amber, Hock, London Ale, Windſor Ale, Table Beer, &c. By Alexander Morice, Common Brewer. 8vo. 10s. 6d. Symonds. 1802.

THE author has here fully diſcloſed "the Secrets of his Priſon Houſe," and, as far as we can judge, has given a faithful account of all the various and manifold ingredients which enter into the compoſition of the different articles ſupplied by the London brewers to the public. Of theſe ingredients, however, Mr. M. only admits *one* to be hurtful; viz. the *Coculus Indicus*, or Indian Berry, which is known to be a noxious narcotic. What his brethren will ſay to him, for thus revealing their ſecrets, we know not, but to all thoſe who wiſh for information on the ſubject of brewing, he has ſupplied an uſeful and a copious fund. He has alſo prefixed a hiſtory of the London Brewery, which muſt be intereſting to every deſcription of readers.

The Life of Touſſaint L'Ouverture, Chief of the French Rebels in St. Domingo. To which are added, Intereſting Notes reſpecting ſeveral Perſons who have acted diſtinguiſhed Parts in St. Domingo. 8vo. 2s. 6d. Symonds. 1802.

THE object of this publication is to juſtify the French Government for their conduct in reſpect of Touſſaint and his followers. That ſtrong meaſures are ever the moſt wiſe for the ſuppreſſion of rebellion we are not diſpoſed to deny; indeed we only lament that Lewis XVI. had not recourſe to ſuch meaſures, in the year 1789, in which caſe the "Corſican Adventurer" would ſtill have remained in that ſtate of obſcurity to which he was deſtined by his birth and his circumſtances. But what right Buonaparté can have to call this ſanguinary chief a *rebel*, who never ſwore, who never owed allegiance to *him*, remains to be explained. For our part we have ever regarded the civil war in St. Domingo as a ſtruggle between contending banditti. The moſt powerful has, of courſe, ſubdued the moſt weak; the Conſul has triumphed, and the Black Chief is condemned to death, or to laſting impriſonment.

Practical Remarks, and Precedents of Proceedings in Parliament; comprising the Standing Orders of both Houſes, to the End of the Year 1801; *relative to the applying for, and paſſing, Bills for inclosing or draining Lands; making Turnpike*

pike Roads, Navigations, Aqueducts; building Bridges; for the more eaſy recovery of ſmall Debts; Paving, &c. Towns; confirming or prolonging the term of Letters Patent; obtaining Divorces; and Bills called Eſtate Bills: with an Introductory Chapter, containing Practical Directions for ſoliciting Private Bills in general; and with occaſional references to Acts of Parliament, adjudged Caſes, &c. By Charles Thomas Ellis, of the Inner Temple. 8vo. Pp. 266. Brooke and Rider. 1802.

OF the general nature of the work before us, which is chiefly deſigned for profeſſional men, our readers muſt already be ſufficiently appriſed by their peruſal of its title page.

"The plan adopted in the execution of this deſign," ſays Mr. Ellis, "is to divide the whole into chapters, one of which is aſſigned to each bill; and every chapter, where it is neceſſary, is ſubdivided into diſtinct heads; and the ſtanding orders of either houſe, that have been made from time to time, to the cloſe of the year 1801, are methodically placed in that chapter, under the different heads to which they are immediately applicable; and a collection of precedents in general uſe, are ſyſtematically arranged in an Appendix."

In the preparation of this work no pains ſeem to have been ſpared, and we doubt not that it will experience an encouragement proportionate to its utility, and to the meritorious induſtry of its author.

A Method of making Abridgments; or, eaſy and certain Rules for analyſing Authors. Divided into two parts; the firſt, containing Preliminary Explanations and the Rules for making Abridgments; the ſecond, the Applications of thoſe Rules to various Selections from the beſt Authors. By the Abbé Gaultier. 4to. Pp. 230. 11. 1s. Elmſley and Bremner. 1801.

THIS is a curious and amuſing little work; of which we cannot do better than to permit the author to ſpeak himſelf. The following is the account which he gives in his Preface of the means by which he arrived at the *diſcovery*, as he calls it, of his plan.

"Whilſt he was contriving how to fix the attention of children on the analyſis of each principal part of a ſentence, he found, after a few trials, that to paint in different colours the ſeveral parts of the ſentences, according to his general diviſion of Grammar, would be a uſeful, and even an amuſing exerciſe.*

"He therefore directed them to put, 1ſt, The NOMINATIVE CASE, or the ſubject, in *deep blue*; and its MODIFICATIONS, viz. the adjectives which are joined to the nominative, or expreſſions which ſupply the place

---

"* Being convinced that Grammar is the key of the ſciences; that, if well explained, it accuſtoms young people to reaſon clearly, and gives them all the advantages of a good logic, ſuited to their age; the author's principal aim was to render that ſcience as intereſting as poſſible, and even amuſing to Children. He therefore endeavoured, by means of his games, (to uſe the expreſſion of the illuſtrious *Locke*) *to cozen them into that knowledge.* In a genealogical tree, he preſented to their view the relations of words to each other; by means of a few games, he enabled their parents to exerciſe them in the compoſition of ſentences; and by a few more, to inſtruct them in the mode of decompoſition."

of

of the adjectives, in *light blue*.—2dly, The VERB, or the attribute, in *deep red*; and the oblique caſes governed by the verb, in *light red*.—3dly, The MODIFICATIONS of VERBS, or the words which determine their ſignification, as adverbs, adverbial expreſſions, or ſome conjunctions, in *yellow*. (Vide the ſpecimen of Analyſis, by painted ſentences, page 91.)

"What commonly ſtruck children firſt, in theſe painted tables, was, to ſee how differently ſeveral ſentences, though of the ſame length, were coloured. They often ſaid, with puerile ſimplicity, that one ſentence, by being differently coloured, became as different from another ſentence, as one *ſtuff* is different from another.

"But to this infantine reflexion ſucceeded others more uſeful and intereſting. By often comparing theſe painted ſentences, the children, as well as the author, were naturally led to make the following obſervations:

"1ſt, That, however different might be the colouring of the ſentences, yet there was always to be found in every one of them *a nominative*, or a ſubject, and *a verb*, or attribute; that is, a word coloured in *deep blue*, and another in *deep red*.—2dly, that if either of thoſe words, viz. the *ſubject* or *attribute*, was ſuppreſſed, there was no kind of ſenſe in the whole ſentence. Laſtly, That if theſe two words were joined together, they always produced ſome good and right ſenſe.

"This made them clearly perceive that the SUBJECT and the ATTRIBUTE were primary and neceſſary parts of the ſentence, and, as it were, the ſupport of it.

"On the other hand, they obſerved that all the remaining parts of the ſentence, viz. thoſe painted in *light colours*, or in *yellow*, were not primary parts, like the ſubject and the attribute, but ſecondary. For, 1ſt, ſome of them were wanting in the moſt clear and complete ſentences.—2dly, Others might be ſuppreſſed ſometimes without changing the ſenſe of the ſentence.—3dly, No one of them could ever by itſelf form a complete ſenſe.

"In the above obſervations, the author had already before him all that was requiſite for the diſcovery of this method of abridgment, but he did not then perceive it. Some farther reflexions were yet wanting, which ſoon after occurred to him.

"He obſerved, and the children alſo, that in every ſentence which they had analyſed by means of colours (and they had a great many then before them), there was never to be found more than two or three general MODIFICATIONS, beſides the SUBJECT and the ATTRIBUTE; and conſequently that in the moſt diffuſe ſentence, and one that formed, even by itſelf, a long paragraph, there never could be diſcovered by the analyſis more than four or five diſtinct ideas.

"It was this laſt concluſion alone that led the author to conceive the firſt plan of abridgments. For, ſince it was no longer a problem that *every ſentence or paragraph, of whatever length it might be, was compoſed of but few ideas*, it was eaſy for him to ſee, that *if thoſe ideas could be generaliſed, and comprised in very ſhort expreſſions, the reſult would be an abridgment of all the thoughts contained in the ſentence or paragraph.*

"He then directed all his endeavours to find out by what means this *compreſſion* could be effected, and ſoon diſcovered thoſe means in his former works for children. He obſerved that the ſame rules which he had laid down to diſtinguiſh and analyſe the *adjectives*, *oblique caſes*, and *adverbs* of a ſentence, would be equally uſeful as the means of compreſſing ſentences.

"For, 1ſt, Whatever was in *light blue*, viz. the *modifications of the ſubject*,

(as

(as expreſſing but a quality of a perſon or thing) might be very often rendered by a ſimple *adjective*.

" 2dly, Whatever was in *light red*, viz. the *oblique cases*, completing the ſignification of the attribute, (if a queſtion was put concerning it, by the words *whom? what? of whom? of what?* &c.) might be very eaſily replaced by a ſingle *noun*.

" 3dly, Whatever was in *yellow*, (if a queſtion was put reſpecting it by the words *when? where? how? how much? why? by what means? ſurely? in what caſe?*) might be very nearly reduced to a ſingle *adverb*, or an adverbial expreſſion.

" He then began to ſee clearly the whole method of making abridgments; and, by way of hypotheſis, fixed theſe three *general rules*, viz. 1ſt, ANALYZE THE PARAGRAPH.—2dly, COMPRESS IT.—3dly, WITH ITS COMPRESSED PARTS MAKE THE ABRIDGMENT."

If the curioſity of the reader be excited by the above, we refer him to the book itſelf: it certainly contains ſelections from the beſt authors; and proofs of the Abbé Gaultier's ſkill in analyſis.

The Life of Hannah More; with a critical Review of her Writings. By the Rev. Sir Archibald Mac Sarcaſm, Bart. 8vo. PP. 216. Hurſt. 1802.

" HANNAH, daughter of Jacob More and Mary his wife, was born at the Fiſh-Ponds, in the pariſh of Stapleton, in the county of Gloceſter, and baptized 17th Feb. 1744, as appears by the regiſter of that pariſh. Her father, who had previouſly been a domeſtic in the ſervice of Norborne Berkeley, Eſq. of Stoke-Houſe, Gloceſterſhire, and had married his fellow-ſervant, Hannah's mother, was, by his maſter's intereſt, appointed teacher of the charity-ſchool at the Fiſh-Ponds, with a ſalary of 25*l.* a year, for the inſtruction of twenty poor boys and ten girls, where all his own children, five daughters ſtill living, and one ſon ſince dead, were born, and received their education. At an early age Hannah ſhewed ſome ſigns of genius and great application, having more than the ſex's uſual ſhare of curioſity to ſpur her on. Whatever books came within her reach ſhe ſhewed an eagerneſs to peruſe, and of thoſe ſhe thought valuable in catalogues ſhe made a liſt and endeavoured to procure them. Nothing, however, was obſerved very remarkable about her, excepting a keen, penetrating look, an ambition to ſhine in ſome companies, by making a parade of her reading, and a watchful taciturnity in others. That degree of prudence allied to cunning, which has ſince ſo much diſtinguiſhed her, began early to characterize her mind; and ſhe ſeemed rather formed for, and inclined to, a more deſultory life than that ſhe had led the laſt thirty years.

" About the age of fifteen ſhe began to dabble in poetry, and ſome ordinary verſes on the 14th of February were her firſt eſſays.

' Now all nature ſeemed in love,
' And birds had drawn their Valentine.'

" Hannah was a brunette rather than black; but her eyes were deeply black, keen, penetrating, and perpetually wandering and rolling, as if eager to ſeize on and comprehend the minds and perſons of all preſent. From valentines ſhe advanced to ſongs, and though ſhe had no voice was ambitious to be thought a ſinger. What boarding ſchool education, if any, ſhe had, I have not been able to learn; but from her father's contracted circumſtances, *that probably was not a long time.* She was, however, induſtrious,

trious, and contrived to learn ſome French and a little Latin. In ſhort, Miſs H. More, by her laudable ſmattering in every ſtudy, was now ſpoken of in her own neighbourhood as an accompliſhed young lady who knew every thing.

"Their father now removed to Stoney-Hill, Briſtol, where he ſtill carried on the buſineſs of a ſchool, and his girls opened a day ſchool in Trinity-ſtreet. Here our heroine began, on account of her black rolling eyes, and her little pieces of poetry, to be noticed; and by the produce of a ſubſcription, among the charitable people of the wealthy city of Briſtol, on which occaſion Dr. Stonehouſe was, I believe, very uſeful, they were enabled to open a boarding ſchool for young ladies in Park-ſtreet.

"In this improving ſituation of their affairs, the five ſiſters, according to their ſeveral abilities, contributed to the general intereſt; one aſſuming the title of GOVERNESS, moderated the general concern, one marketed, one ſuperintended the refectory part, and the others, with proper maſters, taught the young ladies the uſual routine of boarding ſchool education. The ſcholars multiplied in a few years; and ſome ſmall publication of minor poetry tended to advertiſe the ſchool. Like moſt young women, the Miſſes More, and particularly Miſs Hannah, were much addicted to attendance at the theatre; and their ſcholars often accompanied them."

"She had, it is ſaid, more than one offer of matrimony. A gentleman on the ſtage made her propoſals, which were liſtened to for a conſiderable time; but his troop decamping, on his departure with them, a ſea captain next preſented himſelf. During the ſailor's viſits, and while his veſſel was preparing for her voyage, a man of good fortune made his appearance, and being dreſſed in a red coat, always enſnaring of the female heart, every attention was paid him, and love obtained an eaſy victory; but after a long and tedious courtſhip, whether owing to her violence of temper, or to what cauſe, I have not been able to diſcover, it ended in a ſeparation. I have, however, heard many anecdotes not worth relating. It was at this time too, ſhe met with an advantageous bargain, by purchaſing an annuity of 200*l.* a year for her life, at a *very eaſy rate.*"

Our readers will eaſily conceive that we have not made theſe extracts with any view to depreciate Mrs. More, in the eyes of the public. The ſame obſervations which ſuggeſted themſelves to our minds on the imputed low extraction of Mr. Bere will equally apply to that of Mrs. More. They may both conſole themſelves with the reflection—

Et Genus, et proavos, et quæ non fecimus ipſi,
Vix ea noſtra voco;—

and they may both congratulate themſelves on having, by their own perſonal exertions and merits, raiſed themſelves to a higher ſituation in life than that in which, by their birth, they ſeemed deſtined to move. It is only when an individual, who has ſo raiſed himſelf, diſplays arrogance and pride in his conduct, and preſumes to reproach others with the want of an adventitious qualification of which he is even deſtitute himſelf, that he becomes fairly open to cenſure, and that reproach, addreſſed to him, is juſtice. There is an imputation at the cloſe of the laſt paragraph of the paſſage we have quoted, which requires explanation; and the author is highly cenſurable for his omiſſion to give it. We ſhall not, however, ſupply his defect, though we could;—but, juſtice demands the remark, though we differ, from the lady, on the ſubject of that anecdote, that there was nothing in any of the circumſtances attending the tranſaction, in the ſmall-

eſt

eſt degree injurious to her reputation. The annuity was voluntarily given for a breach of promiſe of marriage, and, no doubt, a larger remuneration might have been obtained from the verdict of a jury, in an action on the caſe. Such looſe imputations diſgrace the biographer.

The author proceeds to *criticise* the works of Mrs. More, volume by volume, but ſurely never was a man leſs qualified for the office of a critic. Not only is his own ſtyle inharmonious and incorrect, and his judgment woefully defective; but his book abounds with the moſt palpable violations of grammar;—his ignorance on ſome of the ſubjects on which he ſpeaks with deciſion is moſt groſs; in his abuſe of Mrs. More, with very few exceptions, he is neither conſiſtent, decent, nor juſt; his regard for truth is not always conſpicuous; and his principles, religious and political, are moſt unſound. Had we not learned from *himself* that he was an *eccleſiaſtic* (p. 142) we ſhould have deemed the aſſertion a libel on the church. Theſe are heavy charges, but, ere we lay down the pen, we truſt we ſhall convince the public of their juſtice.

His ſevereſt cenſures are pointed againſt thoſe productions of Mrs. More for which ſhe deſerves the greateſt credit; and for which ſhe has received the greateſt, and, in our eſtimation, the beſt deſerved, commendations. Though compelled to acknowledge that her "*Village Politics*" had a tendency to turn the popular mind from a diſpoſition to "riot and rebellion," and was therefore becoming "a dutiful ſubject," yet does he not ſcruple to add that it contains "ſo much nonſenſe or real ignorance, that I cannot avoid ſaying it diſguſtingly *lies* throughout." We ſhall ſoon ſee who *lies* moſt. "That ſhe was paid there can be no doubt." *Lie the firſt.* "No hireling, to render the war popular (and the child unborn may rue the day it became ſo) could be more venal, or leſs reſpect truth or decency." *Lie the ſecond.* "Chriſtianity and philoſophy owe her no obligation, ſhe has profited little from both; and in H. More's VILLAGE POLITICS, they are equally unamiable" = *Lie the third.* "If ſhe had any regard for human happineſs, or her own reputation, for *truth* or intelligence, ſhe would, inſtead of introducing it into her works, have *diſowned* the piece." *Lie the fourth.* Here, too, we find this ſublime critic and conſcientious clergyman ſeriouſly exhorting the lady to ſhew her *regard for truth* by *telling a lie*, that is, by diſowning a book which ſhe had actually written!!! Admirable monitor! But his *lies* crowd ſo faſt upon us, that the taſk of *enumeration* becomes too difficult to perſiſt in, we ſhall therefore henceforth give them *en maſſe*.

After *liberally* and *charitably* obſerving that the lady's knowledge of the meaning of liberality and charity renders "her perverſion of fact and ſtudious deliberate falſhood, the more lamentable," he proceeds to abuſe her for her preſumption in ſpeaking ill of republicaniſm, to which he aſcribes as many magical virtues as Katterfelto erſt aſcribed to his Black Cat, and in language ſomewhat ſimilar. He then labours, and not unſucceſsfully, to imitate the jacobinical jargon of Thelwall and Pain.

"But the war-whoop of party muſt be ſung; the dogs of war muſt be let looſe; France was a fine ſubject of partition, a ſpacious theatre for the ambitious, an immenſe ſource of endleſs plunder for the rapacious ſoldier: war is an inexhauſtible mine for the voracious contractor, who is to be enriched by the ruin of millions, to be made happy by the miſeries of mankind, and for the hordes of the profligate and needy, ready at all times to engage in any cauſe where exiſts the proſpect of fattening on ſlaughter,

and

and revelling in blood, riſing on their country's ruin; and H. More, muſt alſo, for a mite, ſound her hoarſe miniſterial rattle, ſhew herſelf a woman of contracted philoſophy, of religion without charity, of piety without mercy, of knowledge without diſcrimination, by joining in the cry, and vociferate, with Amazonian fury, Hark! forward! Out come 'Tommy Bull's advice to Johnny Bull;' Village Politics, and other traſh, of a more fatally inebriating quality than the gin of which ſhe complains; and Jack Anvil, and Tom Hod, and millions more, are infatuated and deluded to join in the chace, and continue in the delirious attempt of teaching others how to arrange their domeſtic affairs and cook their victuals, what they ſhall eat and drink for nine long years, till after having had their own heads and their neighbours' broken, and ſpent more money than they will be ever able to pay, when they return from the public-houſe, and find that the OLD MANSION, the conſtitution, inſtead of being improved in their abſence, *has* greatly *dilapidated* by their diſſipation and neglect. How much more amiable and becoming her profeſſion of chriſtianity, and more characteriſtic of female feeling; how much would humanity now owe to her, ſuppoſing her to have influence, if ſhe had exerted herſelf in favour of peace, and againſt the ſhedding of human blood! But her innate diſpoſition and her venality, led her to ſanguinary deeds, and whenever ſhe heard of a battle, inſtead of retiring to ſhed tears over the miſeries which pride, ambition, and injuſtice, were bringing on the human race, and praying that the whole earth might be re-chriſtianized, and the kingdoms of the world become kingdoms of Chriſt, ſhe brought her punch in a 'lordly diſh,' and like the uneducated and unbaptized companion of an Indian chief, boaſting of her number of ſcalps, ſhe rejoiced over the havoc, and taught the people to thirſt for more! This is well known. Not ſuch the conduct of the brave and virtuous, the true Chriſtian.

"In this manner a revolution become neceſſary by ages of tyranny, effected without a drop of bloodſhed, by promiſing immediate happineſs not only to twenty-four millions of Frenchmen, but probably to all the nations of the earth, became an object of envy and hatred to the ſurrounding nations; individuals, therefore, conſpire againſt it, and cruſades are undertaken to defeat its eſtabliſhment, and heaven and earth are moved, and the pens and the tongues of the venal employed to blacken and diſgrace the very name of liberty; inſomuch, that it was profane and criminal, even in England, to pronounce the word; and the people of that nation are inſtigated to maſſacre one another. All theſe crimes are charged to liberty; and to theſe H. M. gave her voice. No man abhors more than I do the French enormities.

"That this criticiſm may not be conſidered as malicious, let the reader only look at the anſwer ſhe makes her Jack Anvil give to Tom Hod's queſtion of 'What doſt thou take French liberty to be?' and the ſeven following interrogatories, and then, giving the devil his due, let him judge and pronounce whether ſhe be a temporizing venal creature. Let him read alſo the anſwer to the queſtion, 'Doſt thou then believe they are as cruel as ſome folks pretend?' And let him determine whether ſhe be hypocrite, Chriſtian, liar or what. Has ſhe not leaped for joy when ſhe heard of the ſlaughter of thouſands on both ſides? All this is in direct oppoſition to the principles of Chriſtianity, of which ſhe makes ſo much profeſſion."

We cannot here refrain from obſerving that the author's extreme anxiety to prevent his readers from drawing ſuch inferences from his declarations

and

and arguments as every man muſt naturally be diſpoſed to draw from them, only ſerves to ſtrengthen the ſuſpicion that he is fully aware of their nature and tendency. Thus, after his eulogy on republicaniſm, he ſays, very unneceſſarily, "the writer of this is a ſincere and ſtrenuous friend to the mixed form of government eſtabliſhed in Britain;"—and, after his groſs miſrepreſentation of the cauſes and effect of the French revolution, which exhibits the moſt conſummate ignorance, he aſſerts. "No man abhors more than I do the French enormities." To theſe aſſertions we can only ſay, Credat Judæus. Our readers will eaſily decide to *whom* "perverſion of fact and ſtudious and deliberate falſhood" are fairly imputable. They will alſo have perceived in the extracts already made, by the words printed in Italics, that our author is perfectly ignorant of the plaineſt rules of grammar; and therefore (independently of his other defects) very ill qualified for a critic. But before we proceed to juſtify our cenſure of him, on other points, we will cloſe our *grammatical account* with him. "All the men of letters of the age, eſpecially thoſe *of whom she had any acquaintance*," &c. p. 14.—"The ſacred dramas, or holy Bible plays, *is*, I think, a burleſque on religion." p. 26.—"There is no plot, and ſhe *labours going about* to introduce a ſentiment."—"There is a preparation for the cataſtrophe, but it" (the cataſtrophe) "clears off like an approaching fit of ſneezing which tantalizeth and never exonerates the brain, but dies away; at laſt *it* (Qu. the *catastrophe* or the *fit of sneezing?) comes* ſo feebly that we *come away* diſguſted." p. 41.—"without the leaſt courage or candour to come forward before that public *who* befriended her, and *on which* ſhe has ſo long and ſhamefully impoſed." p. 48.—"H. More *is not yet but half a saint.*" p. 67. —"To all this I cordially agree, if education is not to be had otherwiſe, *which if they do not*, muſt be the people's fault, or that of their rulers." p. 69. —"Oh! when will the day arrive, when *reason* ſhall be the characteriſtic attributes of all men." p. 110.—There ſpake the *pure* ſpirit of Thomas Pain.—"I would have all men and women taught to read and write, and every thing elſe *they can reach at.*" p. 140.—"There *is* contained the moſt perfect ſyſtem of ethics, the pureſt legiſlation, the moſt rational induction of natural religion, an exemplification of the ways of God with man, *and* the words of eternal life revealed." p. 158.—Ohe! jàm ſatis. We could eaſily ſwell this liſt of grammatical blunders, but there are already enough of them for our purpoſe.

Spite of every effort to diſguiſe or conceal the real ſentiments of his mind, the author's predilection for France and French principles betrays itſelf in almoſt every page of his book in which any reference is made to thoſe topics. His ranting declamation againſt all war, generally, and againſt the late war, particularly, he would fain have imputed to the purity of his religious principles; and every inſulated paſſage of ſcripture, in which the word *peace* happens to be introduced, is, accordingly, brought forward, in ſupport of his poſitions. He ſeems, however, totally to have forgotten, in his indiſcriminating anathemata, that wars, which he always aſcribes to the *wickedness* of governments (except that which was begun by the *French* which he calls a war of liberty) exiſted under the Jewiſh *theocracy*, and were even ſometimes undertaken by the expreſs command of the Deity himſelf. It is not very excuſable in *a Clergyman* to have overlooked this circumſtance. We ſhall now extract ſome few paſſages, in proof of our aſſertions on this point. In the critique on the "Hiſtory of Mr. Fantom," we find the following obſervations:

"Every

" Every excellence is to be met with in the character of Trueman, and almoſt every vice in that of Fantom the philoſopher. Philoſopher here, is a miſnomer; and every effort is made, in the true bloody ſpirit, and in the ſpirit of the time when ſhe wrote that execrable performance (a performance calculated to continue thoſe meaſures pretended to be the ſalvation of the country; but in reality, as all wiſe men foreſaw, its ruin) to aſſiſt in deluging the world with blood, by rendering philoſophy, which in ſpite of all that can be ſaid to the contrary, has done as much to civilize mankind *as chriſtianity herſelf*, diſreputable, and in its ſtead, to ſuperinduce an age of darkneſs and ſuperſtition; to renew ſcenes ſimilar to thoſe in France, not indeed in the name of philoſophy and rights of man, or of woman, but in the " name of the Lord," the " grand ſcheme," the " pure goſpel." The ſame ſpirit, in the ſame infuriate heart, would ſoon light the faggot in Smithfield, had not the ſpirit of *genuine* philoſophy enlightened this land, and law protected the eſtabliſhment, and a legal toleration ſheltered thoſe who ingenuouſly diſſent from the church. In this piece, there is more art and ſubtlety than can be ſeen with half an eye. It is an effort to reſtore the reign of ſuperſtition and fanaticiſm, in the room of that liberal and tolerant ſyſtem now eſtabliſhed, by puritanizing the church, and diſcountenancing every member of an ingenious and inquiſitive turn of mind; firſt to ruin their reputation, and then to eject them."

——" She, at laſt, gets Fantom's man ſervant hanged, and blames the French philoſophy for it; as if executions had not been more frequent in England before and ſince the French revolution, in the proportion of two to one, than in France, though the population of France be more than twice that of England. But the venal hireling was paid for it. And what have we got by the war? Three hundred million more debt, the blood of two or three hundred thouſand ſhed, and an iſland or two in India; and a military republic eſtabliſhed and acknowledged in the heart of Europe."

The aſſertion reſpecting the number of executions in England and France, exhibits a woeful inſtance either of conſummate ignorance or of determined profligacy. The true ſtate of the caſe, which we ſhall explain in few words, would have completely overturned the author's favourite poſition: it is certainly true, that *before* the French revolution, there were fewer executions in France than in England; and two cauſes were generally ſuppoſed, by thoſe moſt competent to form a correct judgment on the ſubject, to have produced this effect; viz. *auricular confeſſion*, and the *extreme ſeverity* of the penal laws in France. But that there have been more executions in England than in France *ſince the French revolution*, is an aſſertion ſo prepoſterouſly falſe, that 'tis not eaſy to conceive how any man could have the aſſurance to advance it. The fact is, that after the triumph of French philoſophy, in the ſubverſion of the throne and the altar, executions were multiplied in France to a degree that mocks the feeble powers of calculation; and even ſince the eſtabliſhment of Buonaparte's "mild and equitable government" when that philoſophy has aſſumed a leſs ſanguinary aſpect, more executions have taken place in the virtuous Republic of France, than in the united empire of Great Britain during the laſt twenty years. In reviewing " the Valley of Tears" this decided enemy of puritaniſm adopts the puritanical cant reſpecting the *ſlave trade*.

" The NEGRO SLAVE TRADE is here introduced; and great praiſe is beſtowed on the *minority on that queſtion* in the Houſe of Commons, and their determined perſeverance, in renewing their applications and exertions for

attaining their end. No mention, however, is made of white, olive, or copper-coloured ſlaves; nor any approbation expreſſed of that French Convention, which, as by one acclamation, decreed the whole race free. Notwithſtanding all the horrors which accompanied a period of the revolution, philanthropy almoſt tempts me to ſay, I hope not indiſcreetly, now we have a peace, that one godlike act in the eye of juſtice, remunerates, and will remunerate them for their loſſes and ſufferings, and that the conduct of that aſſembly of atheiſts, as Hannah and many others in this country, called them, does, in that reſpect, diſgrace that of our Britiſh *chriſtian* ſenate. Upon theſe, and ſuch queſtions, Wm. Pitt knew that it was ſafe to vote for their emancipation, becauſe the dealers in black men were powerful in the houſe, and that he ſhould ſee himſelf agreeably left in a minority, and by that manœuvre preſerve his popularity, and, on that ſubject, the good opinion of both parties."

The "godlike act," as it is here called, of that Pandemonium, ycleped the *National Convention*, was part of their general ſyſtem for promoting a general revolution, and for, *philoſophically* "ſetting fire to the four corners of Europe."

Of "*Tom White the Poſtboy's Hiſtory*" we are told;

"It was written in the time of the late dearth, one of the cauſes of which was the wrath of God for our wickedneſs, in being ſo much addicted to wars. The *white* loaf, *rice* milk, *rice* pudding, are particularly noticed to diſplay the author's ſkill in cooking; but ſhe betrays a total ignorance of that art, whatever ſhe may be in that of 'ſecret accuſations' and calumny. In confirmation of this remark, ſee her receipt, p. 275, vol. 5. to '*dine well eight men for ſeven-pence.*' Take half a pound of rice, two ounces of ſugar, and boil in two quarts of ſkim milk! This would not be too much for one man. This is what her love of war and non-deſcriptiſm would reduce the labouring people to!

"Up to her godly garret after ſeven,
There ſtarve and pray, for that's the way to heaven."

On this ſapient remark we ſhall only obſerve, that none but ſuch a ſtomach as can digeſt the copious doſe of Jacobiniſm adminiſtered in this book, could poſſibly receive the meſs here aſſerted not to be "too much for one man."

Mrs. More having, in her obſervations on the religion of the faſhionable world, moſt juſtly remarked, that "the ſtrong and generous bias of univerſal toleration, noble as the principle itſelf is, has engendered a dangerous notion that all error is innocent," and that, in conſequence, it has become a faſhion "to lower, or to generalize, the moſt diſtinguiſhing peculiarities of the Chriſtian religion;" this member of the *eſtabliſhed* church takes occaſion to animadvert on the paſſage in the following ſtrains, after telling her that ſhe is no true Chriſtian;—

"Toleration is the ſpirit of chriſtianity. He who loves not his brother, cannot love God. All men, of all nations, are equally dear to him, of whatever complexion. Had the eternal happineſs of men depended on aſſent to a creed, or the knowledge of a ſyſtem, his juſtice would have taught them that ſyſtem, and propoſed the creed. Where there is no law, there is no tranſgreſſion; yet, according to her doctrine, all who do not believe 'peculiarities' which they never heard of, are to be excluded from ſalvation. What the 'peculiarities' are to which ſhe alludes, I am at a loſs to know for certain; but I ſuppoſe ſhe means the ſyſtem. *In the goſpel,* however,

however, *there is no ſyſtem.* It came to teach us, that 'denying ungodlineſs, we ſhould live ſoberly and righteouſly.' There is no metaphyſical diſquiſition there. It inculcates the pureſt benevolence and morality in practical life, propoſing the nobleſt, the higheſt rewards for virtuous, and ſevere puniſhment for vicious conduct. It is the ſentence of 'well done, good and faithful ſervants,' that is the ticket of admiſſion, if I may ſo expreſs myſelf, to eternal life, and not whether you was zealous for a creed, a ſyſtem, or 'non-deſcript peculiarities.' To 'generalize,' to comprehend the whole race of man in benevolence and charity, is an attribute of Deity; to ſingularize, diſqualify, and exclude, is the mark of ignorance, uncharitableneſs, and antichriſt. *The beſt chriſtians that ever lived*, heard of neither the Nicene nor Athanaſian creed, and I am confident many Gentiles ſhall enter into life. Did not the ſame God who created Mrs. More, make alſo Lady Mac Sarcaſm? Is God the God of the Jews, of the Gentiles, of the Chriſtians, and not of the Turks alſo? Did not the whole heathen mythology lead to the worſhip of one God, although they had their demi-gods and goddeſſes? Did not ſome of theſe ſubaltern divinities repreſent certain virtues? If the chriſtian calendar were purified, how many impure ſhe-ſaints, how many rogue-ſaints would there not be thrown out, for *ſaints* are in chriſtianity, what *gods* were in heatheniſm. Do not, by her own account, as many ſins, as many crimes, exiſt in chriſtian countries, as in the poliſhed nations of antiquity? What is the difference between the object and motives of the late war, and any other curſe which God permitted to exiſt in any former age of the world? Have not the chriſtian King, the catholic King, and the Defender of the Faith, with their ſubjects, mutually hated each other, and done their utmoſt to 'ſink, burn, and deſtroy one the other?' Would they not all reſemble their maſter, after whoſe name they are called, if they lived in good neighbourhood, and 'dwelt in unity?' Does Mrs. More's 'diſtinguiſhing peculiarities' tend to accelerate this bleſſed day, or to perpetuate animoſity, a diſcordia fratrum, or ſpiritually, by enactments that dare to reach beyond the grave, to 'ſink, burn and deſtroy eternally!' Mrs. Hannah ſhould retire to ſome lazar-houſe, for a cure of the diſorders of the human heart, 'drink milk,' for in true chriſtianity ſhe is yet a babe, a ſtranger to the 'bond of perfectneſs!"

How far the *uncovenanted* mercy of God may be extended to thoſe who literally, or figuratively, "crucified Chriſt" it is not for man to declare; but with the extent and conditions of his *covenanted* mercy, every true Chriſtian is acquainted. And that any man, poſſeſſed of ſuch knowledge, ſhould write what the author of this book has written on the ſubject of religion, affords equal matter of aſtoniſhment and concern. The paſſage we have quoted above exhibits one, among a thouſand proofs, of the truth of an obſervation which we have had frequent occaſion to make, that a laxity and unſoundneſs of political principles is generally accompanied with a correſponding laxity and unſoundneſs of religious principles. But, to proceed:

"It is remarkable, that there is not in all her works one expreſſion of diſapprobation of wars and bloodſhed, or any anxiety for the eternal fate of thoſe who have fallen in battle, or a wiſh that the day may arrive when 'wars ſhall be no more.' She ſeems perfectly to aſſent to that article that ſays, 'It is lawful for chriſtian men to ſerve in war.' What becomes now of her doctrine of forbearance and ſelf-denial?' Her doctrines are either falſe, or the practice of chriſtian ſocieties wrong. She ought to aim her feeble blows at the root of the evil, or grant herſelf to be inconſiſtent, or an

hypocrite. Why not object to fighting altogether? Why not disapprove of fighting battles on Sunday, murdering the human species on the Sabbath day, and selling mackarel, as well as hair-dressers combing out hair? What is the difference, the moral turpitude, in the eye of reason, of virtue, of genuine christianity, and in the sight of God, between letters of marque to '*take, sink, burn, and destroy*' a French, Dutch, or American vessel, on the high seas, and two highwaymen or footpads taking the liberty to stop, putting in bodily fear, rob, maim, and murder a man on the highway? What is the difference, in turpitude, between stabbing, by '*private accusations*,' by day, an honest man's character, and murdering his person by *night*?—Society is not likely to be much mended by this lady's writings. The inference is lamentable, *that nonsense always did, and is likely always to sell better than sense*, and *fanaticism* to be more acceptable than *genuine* christianity."

If there be any truth in the last assertion "the Life of Hannah More" will certainly have a most extensive sale.

Still intent on the "bella, horrida bella" the author continues his panegyrics on France, his libels on his native country, his impudent assumption of false facts, and his most false and unwarrantable conclusions.

"Viewing the temporary mania, for it was but temporary, that suddenly arose in France to disgrace the cool temper, wise means, the liberal and extensively benevolent objects of the first stages of the revolution, with that horror it so justly excited, and which the friends of war and bloodshed the despotic and tyrannically inclined, in this and every other country, never failed to magnify and exaggerate, I should appear void of penetration, and deficient in logical discrimination if I suffered a particular censure to pass as a general imputation. This indeed was the potion too long infused into the cup of the people, and which, as our present Minister, Mr. Addington, is reported to have publicly declared, 'brought the nation to the brink of ruin,' and made necessary peace on any terms, which *debased* the mass, perverted reason, corrupted integrity, and paralyzed individual virtue. Of this cup, H. More has, herself, copiously drank, and abundantly administered to the intoxication of others. It was a suitable theme for her violent and tragical temper; and were she to live a thousand years, and so earnestly pray as to sweat as it were 'drops of blood,' her guilt, even in that respect, would not be expiated. Of the murders of thousands, which she favoured and promoted, may she 'repent with a repentance not to be repented of.'

"With this leaven she studies to leaven the whole mass of the people; and left the errors of the church of Rome, by acts of our legislature long ago declared '*damnable*,' should be cancelled, and replaced by other French errors equally damnable, (for in damnation, I conceive, there are no degrees) she recommends, even in 'Strictures on Female Education,' p. 5, *unanimity*, 'in boldly and nobly opposing' the French hydra, this centaur, the enemy of '*religion, order*, and *governments*,' lest the vicar of Christ should loose the guardianship of the keys of heaven and hell, whose priests impiously pronounced themselves, as history relates, greater than God, because they 'could create God, by converting a wafer into the body and blood of God.' To describe then, with impartiality and a sincere regard to truth and justice, the professed and real object of the French revolution in the fewest words, as well as that of the war we have madly carried on, which *began in iniquity*, and has ended in disgrace, is to say—*The object of the French*

war

was the reformation of their own government, and the general amelioration of human ſociety; but the neighbouring nations, to diſgrace liberty, drove them to madneſs. England made war to monopolize the commerce of the world."

We ſhall not ſtoop to confute falſehoods which have been as often confuted as advanced, even when ſupported by talents greatly ſuperior to any of which this writer can boaſt.

Purſuing the ſame ſtrain, he adds, in p. 189.

"The abhorrence expreſſed by Peter, when he viſited the houſehold of Nero, and his indignation on the ſight of the inhuman ſports of the arena, are remarked; yet no diſapprobation whatever is intimated of the conduct of the profeſſors of the true and reformed religion of Jeſus fitting out large buildings of wood, loaded with men, arms and combuſtibles, to meet the chriſtian ſubjects of his moſt Catholic Majeſty, and of the late moſt Chriſtian King, with eager deſire for the glory of 'ſinking, burning, and deſtroying' each other; no, nor of the uncharitable practice of 'ſinking, burning and deſtroying,' *to all eternity*, our very neighbours, if they happen to break their eggs on the wrong end, or chooſe not to repeat ſuch a creed as we think proper to make. To promote war and deſolation, ſhe has publiſhed 'many little cheap tracts' but to encourage charity and peace, ſhe has not ſpoken a word. Her character is not difficultly aſcertained; ſhe has written and acted too much not to be known as an accompliſhed hypocrite. If nations profeſſing chriſtianity, and perſons affecting a purer ſyſtem than their neighbours, hate each other, and fight battles, and carry on wars, as often, and as bloodily, as if they were heathens, what are we to think, but that either chriſtianity, at leaſt as they profeſs it, is not true, or that they are not of the right faith. Yet this is the character and practice of H. More!"

With equal anxiety for his friends, the French, and with equal regard for truth, the author aſſerts, in p. 135, that "all religions have ever ſince the revolution been equally tolerated in France." Did he never hear of, or has he forgotten, the memorable decree of his 'godlike' convention, in virtue of which the people of France were *allowed* to acknowledge the exiſtence of a God? Before he had prepared to give the lie to Mrs. More, reſpecting the public renunciation of religion in France, he would have done well to obtain accurate information on a ſubject on which he appears to be profoundly ignorant. But, perhaps, he conſiders the *deſecration* of the cathedral at Paris, and its public *conſecration*, by THE CONVENTION, to the goddeſs of reaſon, repreſented in the perſon of a naked proſtitute, only as a proof of that univerſal toleration, which he ſo ſtrongly recommends, and ſo loudly applauds!

In a ſubſequent page he panegyrizes the revolution, as favourable to the deſtruction of "religious bigotry," and to "the rights of humanity!" and then, foregoing, for a moment, his own enmity to the ancient government of France, he gravely tells us, that *we* imported from that country ſome of our beſt inſtitutions and our *beſt wines*, which he ſeems to place on a footing of equality. To thoſe who are apprehenſive of danger from a too cloſe intercourſe with the Gallic Republic, he ſays—"the danger to religion is nothing but affectation." How *danger* of any kind can be called *affectation* we do not very clearly comprehend; he evidently *means* to ſay that no real danger exiſts, and that they who aſſert its exiſtence, only *affect* to believe it, and are not ſincere in their declarations. This is *modeſt*, to ſay no

better of it, but it is ſo much of a piece with the reſt of his performance that 'tis ſcarcely worthy of diſtinct notice.

We ſhall now ſelect ſome notable inſtances of his indecent, inconſiſtent, and unjuſt abuſe of Mrs. More. Speaking of the preface to her tragedies, he obſerves that ſhe labours "to purify herſelf from her youthful *follies, indiscretions*, and *sins*." P. 32. In p. 37, he ſays, "*I am persuaded she does not believe a word*" of Chriſtianity!!! In her "Religion of the Faſhionable World;"—"She thinks freely, ſpeaks freely, ſpeaks cautiouſly, ſpeaks rigidly, ſeriouſly, ſtrictly;" ſhe ſeems to know right and wrong, good and evil, *orthodoxy and heterodoxy, and every doxy*." P. 119. In p. 122, he draws a compariſon between the atheiſt Dupont, on whoſe creed Mrs. More publiſhed ſome excellent remarks, and that lady, greatly in favour of the former. Dupont was only "fooliſh" for proclaiming himſelf an atheiſt; but Mrs. More was "a wicked ſinner" for writing in favour of the war. "She did all ſhe could and *exalted* her *vulture's croak* to engage the nations in a war ruinous to both;—her *bloody piety* is more deleterious to the human race than even the atheiſm of Dupont." Her pamphlet "is a *farrago of falsehoods*. From her *blood-loving* hypocritical cant, the world, when ſhe ſhall be better known, will learn but little virtue, little truth, little rational or true piety." "Mrs. More's 'Strictures' ſeem to be calculated rather to corrupt than improve the ſex. Her own mind at leaſt is not very pure. Her ſtrictures ought to be publicly burnt." P. 130. And this furious anathema againſt the lady and her work ſeems to have been produced only by her very pertinent animadverſions on the poiſon contained in many of the German publications imported into this country, and diffuſed alſo, in various other productions of our own ſoil, under the various denominations of "General Hiſtory, Natural Hiſtory, Travels, Voyages, Lives, Encyclopædias, Criticiſms, and Romances." For this caution, the juſtice and neceſſity of which we have had frequent occaſion to demonſtrate, in the courſe of our critical labours, ſhe deſerves the thanks of every *real* friend to religion, virtue, and ſocial order—and he who condemns her for it, whatever his profeſſions may be, can, we are perſuaded, have no pretenſions to be claſſed among perſons of that deſcription. Her remarks on adultery extort from her biographer a ſentence equally ſevere, and equally unjuſt. He evidently does not underſtand the object and the tendency of Mrs. More's objections to the reſtoration of an *adultress* "to that ſociety againſt whoſe laws ſhe has ſo grievouſly offended." The caſe which he quotes from ſcripture is not applicable to the point; and ſhallow, indeed, muſt that mind be, which cannot perceive the difference. The preſent relaxed ſtate of morals in this country, and the ſhameful violation of the marriage vow, which has, to our diſgrace, become ſo frequent among us, demand peculiar circumſpection and peculiar ſeverity; and we cannot, here, refrain from expreſſing our utter aſtoniſhment, that his Majeſty's preſent Attorney General ſhould have neglected to redeem, in the laſt ſeſſion of parliament, the pledge which he had publicly given, in the preceding ſeſſion, to render this important ſubject once more an object of legiſlative interpoſition. That a clergyman ſhould be found to cenſure ſuch a paſſage as the following, at ſuch a period, is a fact which we could not have credited on any evidence leſs than that of ocular demonſtration. "To reſtore a criminal to public ſociety, is perhaps to tempt her to repeat her crime, or to deaden her repentance for having committed it, as well as to inſult and to injure that ſociety."

ſociety." *When we look around us and ſee an* ADULTRESS *in high life, not only pardoned, but patronized, not only, not devoting her life, as it becomes her, to penitence and prayer, but waſting it in diſſipation and luxury, with the partner of her ſin, in violation of public decency, as in open contempt of every religious and moral tie; when we ſee ſuch an* ADULTRESS *received, protected, and even courted, by women of high rank, and by ſome of hitherto unſullied character, who thus ſet an example calculated to encourage vice and to promote a general corruption of public morals*; —when we ſee this, we cannot but view with indignation any attempt to repreſs all honeſt efforts to rouſe the ſlumbering virtue, and to enkindle the expiring piety of thoſe wretched beings who totter on the brink of deſtruction, and who ſeem anxious to plunge others into the ſame dreadful gulph! When every voice ſhould be exerted to encourage ſuch attempts, how does it become *a clergyman* to join with thoſe who are intereſted in their repreſſion! And yet, while our author unjuſtly condemns the lady for thus diſplaying an *unforgiving* temper, he does not heſitate to proclaim to the world, that her notice of ſuch a work as *The Wrongs of Women*, in which adultery is openly juſtified, is, of itſelf, "*an inexcuſable crime!* There is no father or huſband in England that will not reprobate her for it, and ſhe cannot be conſidered but as a corrupter of the morals of the ſex!" What terms of cenſure are ſtrong enough to expreſs our abhorrence of ſuch a *critic!*

In p. 160, we are told; "She ſeems to poſſeſs that ſpirit of bigotry, which in all ages detracted from the amiableneſs and *liberality* of the prieſtly character, which taught man to hate man, and produced ſo much evil in Europe, and lately ſo much evil in France." And in p. 165, he again talks of her "bloody piety," and roundly aſſerts "Mrs. More is *no chriſtian.*" Though how he can reconcile ſuch aſſertions with his acknowledgment, in p. 91, "that ſhe is entitled to a fair character, to the credit of ſome acts of charity, of a prudent and moral conduct, of ſtrong feelings of piety, and a religious demeanour and profeſſion;" or how he can reconcile this acknowledgment itſelf with a ſubſequent charge preferred againſt her, in p. 205, "If virtue and religion were in a mean habit, *ſhe would deny both,*" we confeſs our utter inability to perceive.

We have now made good two of our principal charges againſt the author, and ſhall proceed to ſubſtantiate the third, which is of a more ſerious nature—unſoundneſs of religious principle. The following paſſage, however, is not adduced as a direct proof of the juſtice of this charge, but as an inſtance of that *confuſion* which ſeems to mark all his notions on religious topics.

"From our daily and conſtant obſervation, and the *latest improvements in natural knowledge*, we are convinced that the energy *and* power conſtantly and regularly exerted in every part of the univerſe *is* (are) neceſſary for the ſupport and coheſion of the parts of matter; and that this energy, this law of matter, this law of nature, is God, in the heavens above, and in the earth beneath, in all imaginable worlds, and in all imaginable ſpace."—Here, while he partly admits the *omnipreſence* of the Deity, he miſtakes its nature, and evidently confounds the *works* of God with God himſelf.

The Athanaſian Creed.—"The eternal allotment of man is not determined by any gloſs, or ſpeculative, metaphyſical creed, of human invention. If ſo, 'who then can be ſaved?' What eccleſiaſtic in the world can tell who the author of the Athanaſian creed was, or, if he ſpeaks honeſtly, can ſay he underſtands it, and believes the *whole* of it? If, then, the learned,

excepting Hannah More and the non-deſcripts, who are in the 'ſecrets of the Almighty, and perfectly know and underſtand all his decrees from eternity,' do not comprehend this complicated piece of metaphyſics, ſhall the middling and the labouring claſſes of the people of this country, as well as thoſe nations who never heard of it, 'without doubt everlaſtingly periſh?' I think Mrs. Hannah, as ſhe knows ſeveral ſenators, and pretends to have great influence, ought, in charity to them, to apply to move the 'omnipotence of parliament' to paſs an act of indemnity, to exempt, at leaſt, his Majeſty's ſubjects from the penalties of this creed."

Having ſaid this, he feels it neceſſary, in conformity with his general practice, to add: "Let not Mrs. Hannah, who can reaſon maliciouſly when it ſerves her purpoſe, run away with and propagate the idea, that Sir Archibald is not orthodox. I have always been orthodox, and I am ſure more ſo than ſhe; and I am a ſteady and invariable friend to the Hierarchy in the church, and royalty in the ſtate; BECAUSE *that mode* is moſt conducive to order and good government." After repeating the *Credat Judæus* here, we ſhall juſt obſerve that this man's attachment to the epiſcopacy and the monarchy does not, according to his own confeſſion, ariſe from *religious*, but from mere *temporal*, motives; not becauſe he believes them to be of *divine origin*, but becauſe, *in his opinion*, they are moſt *expedient!* No wonder that principles founded on ſuch a ſandy baſis are ſo looſe in themſelves! As to *that mode*, it is arrant nonſenſe.

Eternity of Punishment. "From the various lot of man in this life, as well as from revelation, the chief end of Chriſt's advent, our faith is ſtrong reſpecting the future exiſtence; and that men will be rewarded and puniſhed, is our glorious hope. But that the moſt wicked ſhall be everlaſtingly puniſhed, that is to ſay, a puniſhment without end, is totally inconſiſtent with the divine perfections. The ſcriptures ſay, eis aiona, for ages. The puniſhment is no doubt terrible, and ſufficient to deter the moſt obdurate. But Mrs. More is too bloody and tyrannical. She is for everlaſting torments, torments beyond the heat of any pyrometer the human imagination can conceive, and ſhe is ready to caſt all into that furnace who do not agree with her in modes and opinion. Becauſe ſhe breaks her egg at the ſmall end, ſhe condemns thoſe who break it on the round; and me, becauſe I am indifferent at which end I break it, who am determined to get the food out of the ſhell any way, even by a Cæſarian operation, I have no doubt ſhe would wiſh

'Grill'd, roaſted, carbonaded, fricaſſe'd."

Baptism. "To be a Chriſtian and a good man, it is not neceſſary to be baptized, and be called a Chriſtian. Virtue and morality are taught in other countries, as well as in Chriſtian countries. And after all that is here ſaid about Chriſtianity, God is as ſincerely and purely worſhipped, even in Aſia, as in Europe, and may as juſtly be offended at the idolatry of the one as the other. A Mahomedan would be ſhocked at the idea of *a triune God*, and at the altar-pieces, as well of reformed as Popiſh churches. To pray to, or uſe the interceſſion of any intermediate beings, with God, to kneel before a wafer or an image, would be groſs idolatry."

Again—"Has not a Mozlem Faquir as good a chance of entering the kingdom of heaven as an Engliſh non-deſcript; and can the fanaticiſm of the one be more acceptable to the Creator of all men than the aſcetic devotion of the other. But it is characteriſtic of us, to inſiſt that no nation ſhould be, or are free, or happy, or rich, or ſhould eat roaſt beef, but Engliſhmen,

Engliſhmen. Away with ſuperſtition, and artful and cunning fanaticiſm; they never did and never will contribute to the happineſs of mankind. Oh! when will the day arrive, when *reaſon* ſhall be the characteriſtic attributes of all men, when the only true God ſhall by all nations be worſhipped in ſpirit and in truth, without any machinery of human invention; man of whatever complexion, ſhall call man his brother; the miſſions of fanaticiſm become miſſions of righteouſneſs and truth; and the opprobrious names of Papiſt, Proteſtant, Diſſenter, Methodiſt, Jew, and Mahomedan, be forgot, and all men, in obedience to the 'new commandment of love,' adore HIM FIRST AND LAST, his knowledge filling the earth as the waters cover the ſea, there being but one fold and ſhepherd! Then, and not till then, ſhall ſuperſtition and fanaticiſm ceaſe to be neceſſary engines in the government of the world; ſimulation and diſſimulation, with all the various modes of deception, whether of aſſumed ſanctity in religious craft, or of temporal knavery and impoſture in the commerce of mankind, become ſuperfluous!"

Here, then, we find that *ſuperſtition* is, and will continue to be, a *neceſſary engine of government in the world*, until the period immediately preceding its final diſſolution; now we will prove from the author's own words, that the *philoſophers* whoſe cauſe he has ſo ſtrenuouſly pleaded in oppoſition to Mrs. More, are not and will not be Chriſtians, until that happy period ſhall arrive, and conſequently that all that lady's cenſure of them and their productions is perfectly juſt;—for, in p. 21, he aſſures us, "if religion was purified of *ſuperſtition*," (which, according to himſelf it cannot be until all religious diſtinctions ſhall have ceaſed and all the inhabitants of the earth ſhall have been collected, as *one fold*, under *one ſhepherd*) "and refined to pure Chriſtianity *then*" (and not *before*) "philoſophers would *become* Chriſtians." It follows of neceſſity, that they are not Chriſtians *now*.

The Trinity.—"When and in what century ſince 500, durſt an inhabitant of Europe write and publiſh againſt Chriſtianity? He'd ſinge his beard at it." Where, in the name of common ſenſe, has this man been immured during his life, not to have heard of any books in which the fundamental doctrines of Chriſtianity have been attacked? What was the nature of his religious exerciſes at college? What that of his religious ſtudies ſince? On yonder ſhelf, alas! (we are writing in our own ſtudy) are ſcores of volumes, *written and publiſhed*, by inhabitants of Europe, *againſt Chriſtianity*; and we have never heard that any one of them ever "ſinged his beard at it." "To deny, write, or publiſh againſt the doctrine of the Trinity in *this country*, for example, would be fatal to the intereſt, credit, character, and ſafety of any man." Here again our eyes are involuntarily directed to our ſhelves, which contain ſome hundreds of pamphlets on the *Trinitarian Controverſy*, and no leſs than ten volumes of "Tracts printed and publiſhed by the *Unitarian Society* for promoting Chriſtian knowledge and the practice of virtue," in London, in the year 1791; not one of the authors of which, we believe, has been hanged, tranſported, or even pilloried, to this hour! Do pray, good ſir, for the credit of that church, of which you appear to be ſo unworthy a member, forbear in future thus to expoſe your ignorance. "Dr. Prieſtley, *one of the firſt philoſophers of the age*, to the diſgrace of the country where it happened, having written againſt it" (the Trinity) "had his property" (for which, be it obſerved, he received the full value) "devoted to an Auto da fe, and the only regret of ſome was, that he had himſelf eſcaped the flames. In fear

of

of *it*, he was forced to exile himself." Never surely were more falsehoods crowded into so small a compass. The fact is well known to be, that Dr. Priestley's *religious* principles had not the smallest effect in producing those riots at Birmingham which ended in the demolition of his house. They were occasioned solely by his declared attachment to French revolutionary principles, and to his obstinate determination to celebrate in Birmingham one of the regicidal festivals of Paris. And the only persons to whom those disorders proved *fatal* were some of the rioters themselves, who were tried and executed. To this passage, the author subjoins his usual salvo. "Let no man falsely infer, that I mean to deny or impugn the doctrine. It is an *established* doctrine, which, *be it scriptural or unscriptural*, it is *unlawful* to deny." Who, after this, can doubt the author's *orthodoxy?*

Materialism.—"Whether the soul of man be material or immaterial, does not weaken the obligations to virtue. The space intervening between death and the resurrection, is, to the materialist, as a 'punctum stans;' the myriads of years that flow between are as the sleep of one night; he sleeps to-night, and awakes to-morrow, the resurrection; he dies to-night, and awakes at the resurrection to-morrow. He is unconscious of the time elapsed between. A disadvantage and an advantage attends the lot of the immaterialist, that the years that pass between death and the last judgment are added to his happiness or sufferings. Many pious Christians have adopted both opinions, and though I am of the latter opinion, I do not think the other unreasonable. For Mrs. More, therefore, to carp at the materialist, was but idleness and vanity. The invisible world is altogether unknown to us; departed spirits return not to us, to relate the condition of that state; and revelation has *only* assured us, that our Lord is gone to prepare a place for us, and that God, for that end, and our comfort and hope, raised him from the dead."

The Christian doctrine of atonement.—"The atonement is an established doctrine, which I will by no means gainsay or impugn. But I will not neglect, in this place to point out what I am sure all who have perused her book must have observed, *the studious anxiety with which she, on every occasion, brings this subject before her reader's eye.* She seems to consider all as unbelievers who do not receive this doctrine. Let us be just. Let reason and the scriptures decide. She ought to know that many who deny it, nevertheless, believe the divine mission, life and immortality being brought to light by Christ, the resurrection from the dead unto eternal life, and the immortality of the soul and future judgment, and consider themselves no less Christians than if they believed this doctrine. Nay, even those who deny the Trinitarian doctrine altogether, insist that they are Christians; and they argue, that the word Trinity is not to be found in the scriptures, nor will they allow the corruption of human nature, nor the atonement, to be proved by scripture."

In p. 158 we are told, most truly, that the scriptures contain "the *most* perfect system of ethics;" (*degrees* of perfection, by the bye, are not very comprehensible)—but the author had forgotten his previous affirmation, in p. 95, that "in the Gospel there is *no system.*" He will do well to reconcile, or *remove*, this contradiction, and some others, in a future edition of his work. He totally disagrees with Mrs. More, in her advice, that the "youth or young lady should be taught to hug prejudices, rather than acquire that versatile, accommodating citizenship of the world, by which he may be an infidel at Paris, a papist at Rome, and a Mussulman at Cairo;" and he

blesses

bleſſes his God "that he has long ſince overcome all prejudice," and "would worſhip God in Notre Dame, St. Peter's, or while the grand Mufti of Cairo was officiating in the houſe of Rimmon, or even in H. More's non-deſcript meeting, with the ſame fervency as in St. Paul's.—But" not forgetting his *ſalvo*, "for all this, I reſpect order, decency, liberality, true piety, eſtabliſhment, and good government." Now, unleſs there was ſomething in his opinion, apparently, at leaſt, incompatible with all theſe, in his worſhip in ſtrange temples, what neceſſity could there be for ſuch a remark? To us, however, this is all empty declamation unleſs he can prove, what he certainly cannot prove, that an *infidel* at Paris, a papiſt at Rome, and a Muſſulman at Cairo, would do the ſame.

Extempore prayer and the Liturgy.—"Although I am myſelf of the church, I confeſs, I think repeating a pre-conceived form of prayer no juſt charge againſt a Chriſtian or a heathen. To hear a learned, judicious, and pious miniſter pray, which every miniſter in the church who knows his duty and profeſſion ought to be able to do, when circumſtances make it convenient and neceſſary, from his ſtore 'of old things and new,' is delightful to the heart of every truly pious perſon. Are there not reſpectable proteſtant churches eſtabliſhed by law who uſe no liturgy? Were there not various miſſals uſed in different dioceſes, in times of popery? We had them in uſum Sarum, &c. &c. The exerciſes of that ſort, ſometimes pre-conceived, and by long and conſtant practices generally extemporaneous, performed by a Dr. Robertſon, a Blair, a Campbell, a Leechman, a Dalrymple, a Doddridge, a Lardner, a Kippis, a Rees, and a Hunter, all of them an honour to their country, and ornaments to their profeſſion, being elegant, pure, and pious, can be an object of deriſion only to the ignorant or the impious. That man, or miniſter, who cannot pray without book, is not only ignorant of his profeſſion, be he in or out of the church, but of genuine religion."

The *ſalvo* to this paſſage is—"My reader may call me an enthuſiaſt if he likes; but I deny it; I read the Liturgy according to authority; but there is no oath of conformity that does, or can, or *ſhall* forbid me this ſecret converſe with my God." If the diſſenting paſtors Dr. Rees and Dr. Campbell can "only be objects of deriſion to the *ignorant* or the *impious*" we muſt, we fear, plead guilty to the charge of ignorance or impiety, for, certain it is, as our readers know full well, we have more than once ſpoken in deriſion of thoſe "honours to their country and ornaments of their profeſſion;" and if this writer eſpouſe their doctrines and their opinions, he muſt excuſe us for ſaying that he is ignorant of the ſcriptures, and hoſtile to our eſtabliſhments civil and religious.

Our readers will not be much ſurprized to find that ſuch a writer as this ſhould be the panegyriſt of *Peter Pindar*; whom he ſtyles "one of the firſt critics of the day," a man of "ſuperior judgment," of "candour and Chriſtian charity,"—"of real genius," and whoſe infamous publication, entitled *Nil Admirari*,* he calls an "admirable poem." Nor is it wonderful, that, thinking as he does, he ſhould quote ſeveral paſſages of the ſaid farrago, and thoſe not the moſt remarkable for their *decency*. In truth there ſeems to be a great congeniality of ſentiment between the *proſe-writer* and

* For an ample account of this poem ſee the ANTI-JACOBIN REVIEW, Vol. iv. p. 321.

the

the *poetaster*; the former of whom overlooks in the productions of the latter the moſt glaring defects, while, in the verſes of Mrs. More, he dwells on the moſt trivial and inſignificant blemiſhes.

We have beſtowed more attention on this worthleſs performance than it may ſeem, to many of our readers, to deſerve. But, largely as we have entered upon the *Blagdon Controverſy*, and ſtrongly as we have cenſured many of the publications which have appeared in ſupport of Miſs More, it would have ill become us to paſs over, with a ſlight notice, a book ſo replete with objectionable matter, as her "*Life*," profeſſing to ſupport the contrary ſide of the queſtion. In fact, however, this book has little or nothing to do with the Blagdon Controverſy, which the author has uſed merely as a *pretext* for the diſſemination of his miſchievous tenets and principles. The few obſervations which he makes on the controverſy itſelf are wholly unimportant; and if all thoſe who have ſupported Mr. Bere had written in the ſame ſpirit as this author, the imputation which his opponents have falſely caſt upon him of being protected only by jacobins and ſectaries, would not have been devoid of juſtice.

Non tali auxilio, nec defenſoribus iſtis
Tempus eget.

Mr. Bere, we are convinced, will read this performance with the ſame indignation which we have ourſelves experienced on peruſing it; and while we cordially concur with him in cenſuring the conduct of Mrs. More and her partiſans, reſpecting the Blagdon Controverſy, we never ſhall be found backward in defending that lady againſt the unjuſt and injurious attacks of thoſe inſidious and inveterate enemies who only blame her for having, at a critical period, ſtood forward in ſupport of that cauſe which was defended by all religious, moral, and ſound members not only of the Britiſh community, but of the Chriſtian Church.

We could have pointed out many other defects in this pamphlet, but we dare not treſpaſs longer on the patience of our readers.

REVIEWERS REVIEWED.

Public Education and the British Critic.

Sir,

EVERY man, if not watched and admoniſhed, will ſpeak fooliſhly and think fooliſhly; and the ſame cauſe which makes it neceſſary to eſtabliſh courts of appeal to regulate the judicature of a country, has given birth to your highly uſeful cuſtom of ſubjecting Reviewers to review. I am prompted to avail myſelf of this cuſtom by reading a ſmall article that lately appeared in one of our beſt conducted Reviews, and, if you condeſcend to conſider the reflexions ſuggeſted to me by that article, you will, I truſt, find them not unſuitable to the nature of your publication. The 34th Article of the Britiſh Critic for the laſt month profeſſes to be a review of a work, which after your late criticiſm it is ſuperfluous to praiſe. I, Sir, honour the *mild and temperate manner* of the remarks as much as the authors of the Britiſh Critic can do; but I am willing to extend the graſp of my admiration, and to praiſe the *matter* of that pamphlet; for it is

ſtrange

ſtrange to be pleaſed only with the metal and pay no regard to the jewel it encircles. The Reviewers were undoubtedly free to paſs over the remarks in ſilence, for the preſs teems too copiouſly to admit of a formal criticiſm upon every work; but having undertaken to review it, they bound themſelves in candour to do ſomething more than they have done. Their obſervations are contained in four paragraphs; the firſt and ſhorteſt of which comprizes a general eulogy upon the manner and ſpirit of the remarks; and perhaps general terms are here adopted with propriety; for the manner of a writing is obviouſly of a general nature, and, diffuſing itſelf through the whole, can only be apprehended upon a thorough peruſal. The ſecond paragraph inſinuates a defect in the title of the remarks, as adapted to a book which profeſſes to be a criticiſm upon Dr. Vincent's pamphlet. But the Reviewers have, I think, not rightly apprehended the meaning of the title. No ſober man, I agree with them, can really imagine that any ſyſtem will *effectually ſecure*, ſo as to place beyond the reach of uncontrolable contingencies, the moral conduct of our youth; but ſurely there is nothing unwiſe in hoping and believing that ſuch a ſyſtem may exiſt, as will have for its *chief* object the ſecurity of that moral conduct; and that ſuch a ſyſtem will *effectually*, in the common underſtanding of the word, ſecure that conduct, every one muſt believe who remembers that undeniable authority has declared, if a child is trained up in the way he ſhould go, he will not afterwards forſake it. Dr. Vincent ſtyles his pamphlet a Defence of Public Education, and endeavours to prove, (I have been at a very great ſchool and therefore to me he does not prove), that there is no ſyſtematic neglect in the conductors of public education. Now, an opponent to Dr. Vincent's pamphlet, if he proves, and I think the facts ſupport his concluſion, that religious inſtruction is really and practically, notwithſtanding the proviſions of antiquated ſtatutes, neglected in our public ſchools, ſhews, I think, that public education is not defenſible except in a land of atheiſts and profligates. and conſequently by arguing upon the general queſtion compriſed in the title page of the Remarks, goes at once to the ground and foundation of the whole diſpute.

The 3d paragraph amounts to nothing more than an attempt to juſtify, or at leaſt to palliate, that haſte and heat which the author of the Remarks has attributed to Dr. Vincent.

The 4th paragraph, without canvaſſing particulars, drily obſerves, that ſome of the ideas in the Remarks, on the ſubject of the claſſics, are not very practicable, cenſures the attempt to purify the claſſics as ſpecious and of an evil tendency, and diſplays an affection for Terence, which an impartial reader muſt ſuſpect to have been imbibed in a thoughtleſs hour at ſchool, and to be cheriſhed rather by the propenſity to recollect with pleaſure the trifling amuſements of our boyiſh days than by any real conviction that elegance of phraſe atones for licentiouſneſs of ſentiment; and the author of the Remarks is then diſmiſſed with a commendation of his manner. What then is the matter of the Remarks? Does it involve no queſtion intereſting to ſociety? Are the religious principles of the writer ſo clearly and articulately expreſſed of an indifferent nature, or, if the Reviewers fancied thoſe opinions were either right or wrong, why did they not point out what was cenſurable or praiſeworthy? The ambiguous language, in which they ſpeak of their diſſent from ſome part of the *matter*, leaves us in ignorance of what parts they think conſiſtent with their own opinions;

opinions; and as they, from their office, undertake to guide the mind of the public, I feel ſome difficulty in apprehending how they juſtify, thus voluntarily, introducing to public notice a writing, which diſcuſſes ſubjects plainly of the laſt importance, and, after ſtating that they diſapprove of part of it, but not pointing out what part, cloſing their criticiſm without teaching their leſs able readers to ſeparate the error from the truth. I am not ſoliciting praiſe for the writer of the Remarks; his principles muſt teach him to expect a better reward; but I wiſh to ſhew that the Reviewers have not acted fairly towards the public. If the limits of this letter could with decency be extended, and you, Sir, had not already anticipated my labours, I would endeavour to point out, wherein the calm, ſolid judgment of the author of the Remarks has deſerved not merely that frigid ſilence which refuſes cenſure, but the animated praiſe of well placed admiration. His work breathes a liberal ſpirit of inquiry, and no weak diſpoſition to compromiſe with vicious practice and vicious principles; it labours to diſcriminate, with almoſt painful accuracy, the true from the falſe opinion, and reſts its pretenſions to a diſcovery of the proper mode of education on the unalterable truth of the Holy Scriptures; and I would, therefore, have ſtrongly recommended the peruſal of the matter of that book, whoſe leaſt praiſe is its confeſſedly admirable manner.

H. L. A.

ANAGRAM.

FRANCIS BURDET
anagrammatized
makes
DISTURBANCE,

which word Johnſon defines to be "tumult, violation of the peace, interruption of a ſettled ſtate."

As for the ſurplus F. R. and T. no perſon can heſitate for a moment how to apply theſe letters to his three coadjutors. Indeed, they are moſt appoſitely placed, as our readers will eaſily perceive, F—*Fox* being at the head, and *T*—Townſhend at the *tail* of his party; while *R* is the middle man who ſtands between the *Buyer* and the *Seller*.

BOYLE'S LECTURES.

OUR readers will no doubt participate in the ſatisfaction which we have experienced, on receiving the information that the Lecture founded by the Hon. Mr. Boyle "for proving the Chriſtian Religion againſt Infidels," is appointed to be preached at the Church of St. Mary Le Bow, Cheapſide, by the Rev. W. VAN-MILPERT. The Courſe will conſiſt of 24 Lectures,

Lectures, to be delivered (according to Mr. Boyle's will) on the "first Monday of the reſpective months of January, February, March, April, May, September, October, and November." The firſt Lecture will be preached on Monday the 6th of September next. Divine Service to begin at eleven o'clock.

From our knowledge of the learning, the abilities, and the principles of this excellent divine, we have no heſitation in predicting that the Courſe of Lectures to be delivered by him, on this important ſubject, will be equally intereſting and inſtructive: and we truſt, for the credit of the metropolis, that they will be as well attended as the able Lectures delivered during the ſeaſon of Lent by the venerable Biſhop of London.

TO OUR READERS.

THE unavoidable length of our review of the Life of Mrs. More, has reduced us to the neceſſity of poſtponing the *concluding* article of the *Blagdon Controversy*, Biſhop SKINNER's Letter, and the favours of ſome other Correſpondents, which were intended for inſertion this month, as well as our View of the Political State of the Continent till next number. We feel the greater reluctance at this delay, from the importance which we attach to the preſent movements of ſome of the greater powers of Europe, eſpecially to the invaſion of *Perſia* by the Ruſſians, and the ſcandalous plunder of the minor ſtates, in order to gratify the avarice or the ambition of the greater, diſguiſed under the faſhionable appellation of *Indemnities*; as well as from our earneſt deſire to deliver our ſentiments on the *laſt* new Conſtitution of France, and on the moſt infamous libel on the late and preſent adminiſtrations, which recently appeared in the *Moniteur*, and which, we have reaſon to believe, was penned either by the Great Conſul himſelf, or by his hopeful brother *Lucien*—par *ignobile* fratrum!

TO THE EDITOR.

SIR,

I Have juſt now ſeen your Review for April, in which you have been ſo good as to inſert my letter to the Monthly Reviewers, and ſhall be much obliged by your correcting my name, which is there printed *Etringten* inſtead of *Elrington*. In page 411, l. 23, the word *ſenſe* ought to be *ſource*; and in ſame page, l. 44, the word *puts* ſhould be *put*. In p. 414, l. 1, the word *was* ſhould be *were*; and in line 15 of the ſame page the fraction $\frac{1}{56}$ is erroneouſly printed 1-36.

I am, Sir, your obedient Servant,

THO. ELRINGTON.

Trin. Coll. Dublin, June 25.

ERRATA.

ERRATA.

P. 115, line 14, for *effects* read *facts.*
——— l. 23, for *professional* read *professorial.*
— 116, l. 33, for *talent* read *talents.*
— 215, note ‡, line 5, for *or* read *as.*
— 216, note *, l. 15, for *those* read *these.*
——— note †, for κόλασν & ϕθονον read κόλασιν & ϕθονεῖν.
— 218, note *, for *professional* read *professorial.*
P. 311, line 7 from the bottom for apoſtles *or* read apoſtles *as.*
— 313, in the quotation from Pope, for *rudely* read *nobly.*
— 315, line 1, after *seen* inſert *that.*
— 316, note ‡, line 1, for *characters* read *churches.*
— 317, note, line 12, for *exactly* read *really.*
— 321, note, line 18, for *scriptures* read *scripture.*
— 327, note *, line 4, for *Gadaleter* read *Gaddevar.*
— 329, note, line 32, for *the* church read *that* church.
— ——— line 42, for *effect* read *affect.*

APPENDIX

TO VOLUME XII.

Elnathan; *ou Les Ages de l'Homme, traduit du Chaldeen.* Par A. Barthes Marmorieres, Ancien Lieutenant-Colonel Helvetien, ci-devant Chargé des Affairs de France en Suiſſe, de la Societé Economique de Berne, de la Societé Literaire de Lucerne, de la Societé de Phyſique de Bale. 3 tom. 8vo. A Paris, chez Maradin, Libraire, rue Pavée S. André des Arcs, No. 16. An. 10. 1802.

Elnathan; *or, the Ages of Man, tranſlated from the Chaldean.*

THIS author has adopted the plan, which has been often followed with ſucceſs, of delivering a ſyſtem of moral or philoſophical inſtruction, by means of an intereſting ſtory or fable. Many advantages of this contrivance are obvious. A number of readers are allured by means of the ſtory, who would not regard a didactic treatiſe. And many important leſſons are printed deeply on the mind, when exemplified in the life of an intereſting character, which would appear too common-place to deſerve any regard, if ſtated nakedly by themſelves. The ſubject which this author has choſen is great and noble, if any can be. It is a review of the exiſtence of man from his conception to his death, and after that, of his future exiſtence as far as our preſent knowledge of it reaches; with leſſons woven into the ſtory, moral, political, and economical, for each of the periods into which he thinks the exiſtence of man may beſt be diſtributed. Theſe periods, or eras, are twelve; the conception and birth of man, infancy, childhood, youth, the age at which we fix the grand foundations of our future exiſtence, the vigour of life, the maturity of life, the decline of life, old age, decrepitude, death, and the eternal ſtate.

The ſtory under which the author has given us his opinions reſpecting theſe particulars, he has thought proper to repreſent as a Chaldean one, and himſelf of courſe as only a tranſlator. We have no objection to this method in general. It may ſerve to give a venerable air to the characters and incidents, which a modern ſtory could not receive. And the author not being put to the trouble of painting preſent faſhions and fopperies, as when deſcribing perſonages of our own times and quarter of the world, is at liberty to occupy himſelf more with the grand and ſimple outline of human nature. But when an author takes this courſe, he ought moſt religiouſly, as far as manners enter into his work, to adhere to theſe of the country and time in which he places the action of his work. In this we think

our author has conſiderably failed. The ſtory has very little the air of an ancient ſtory, and ſtill leſs that of an eaſtern ſtory. We do not recollect, however, after all, any inſtance worth mentioning, wherein a direct breach of this ſort of propriety is made. The fault conſiſts more in the air of the whole, than in any particular inſtance.

As to the execution of the plan, it has a good many faults, but a good many praiſe-worthy properties too; and it is but a very ſhort and imperfect account which we can give of either. The life of an individual is traced through all its ſtages, and a train of actions and ſufferings aſcribed to him, which conſtitute a ſtory. But that ſtory, when compared with ſeveral others, cannot be called a very intereſting one. The addreſs however is very conſiderable, with which the different inſtructions which the author means to convey, are grafted upon the ſtory. And ſeveral of the little ſubordinate ſtories, or epiſodes, being more compreſſed than the general one, are very agreeable.

We cannot ſay that the reflexions in this book, taken one by one, appear to us to be very profound; we rather, not unfrequently, thought them trite and common, though this obſervation by no means applies to every one of them. But when we regard them altogether, in their connexion, as a train of reflections on the whole of human life, they muſt be allowed to poſſeſs a conſiderable degree both of intereſt and inſtruction. It is at leaſt to be ſaid in their behalf, that they are always in favour of the pureſt morality, of religion, and of ſocial order. The political deſcription of the Chaldean monarchy is profeſſedly a repreſentation of that lately overthrown in France. The author touches upon a number of vices and faults; but he is fully as favourable to it as we ſuppoſe an author in France at preſent dare be; and he expreſsly vindicates the late unfortunate king and queen, from all criminality of intention, or profligacy of character. We ſhall throw together a few of his ſcattered reflections. The natural gaiety of the queen, (ſays he) made her delight in lively amuſements and gay feſtivals, and the king, though he had always ſhewn more natural averſion from, than inclination for, tumultuous pleaſures, out of the extreme complaiſance he had for her, readily yielded to her inclinations. The highly ſociable diſpoſition of the queen made her very prone to throw off that reſerve of behaviour which is thought in princes neceſſary to keep familiarity at a diſtance; her diſpoſition was rather to invite familiarity. She contrived varieties of amuſement, wherein ſhe mixed with her courtiers entirely as one of themſelves. "She thought inſupportable (ſays our author) thoſe forms of gravity, and of external dignity, which command at a diſtance the homage and veneration of ſubjects in the preſence of their ſovereigns."—"This familiarity, however, and theſe frivolities did not fail to have very fatal effects with regard to the monarchy."—"Although the queen preſerved always the great principles of fidelity towards the king, her huſband, ſhe had the paſſionate deſire to make herſelf agreeable, particularly to thoſe of the courtiers of both

both ſexes, of whom ſhe had formed for herſelf an intimate ſociety; in ſuch a manner as to keep at a diſtance from her, and even to render malevolent to her, thoſe among the great men and faſhionable women, whom ſhe did not equally admit to her familiarity. It is eaſy to conceive, that the great number of thoſe who daily ſurrounded this ſovereign, and exhauſted her favours, loved her not for herſelf, but with a view to appropriate to themſelves, under her auſpices, and by her credit, the firſt places, and the chief riches of the ſtate. This abuſe of her favour was carried, by theſe ſeducing, though ſecretly avaricious beings, to ſuch a degree of indecency and voracity, that the queen, whoſe eſſential virtues were bounty and compaſſion towards the miſerable, often found herſelf ſtript, by her flattering courtiers, of the means of relieving the unfortunate, and even of providing the different articles of her dreſs."

This will ſuffice too as a ſpecimen of the ſtile of the book. It does not want merit: but it is too florid and pompous, and verboſe to a degree uncommon even in French books. On the whole, however, though not a work of firſt rate merit, it may be read both with pleaſure and with profit.

The deſcription of the ſtate of ſuffering in the future world contains ſomething ſo pictureſque and pointed, that we cannot deny ourſelves the pleaſure of tranſcribing it.

"Almighty God! what an abyſs! Booz, palpitating with terror, diſcovers in it the frightful caverns where the impious enemies of the eternal wiſdom and his divine worſhip are fed with never-ending pains and evils. In theſe flaming gulphs the frantic miſer ſees the infernal ſpirits melting in caves of fire, that gold which was the object of his idolatry; ſwallows it burning, and ſtill demands more. There the proud man exhauſts himſelf in convulſive efforts, to riſe above and hover over the ſurface of his infernal abode; while an angel of darkneſs puſhes him back with contempt and violence to the bottom of the dungeons deſtined for thoſe preſumptuous ſpirits which dared to brave their God toward the commencement of time. There the perverſe mortal, who cultivated familiarity with the ſerpents of envy, ſees them eagerly vomit, without ceaſing, upon his heart, their corroſive venom; burning him with unextinguiſhable fire. In theſe horrible abodes the debauchee, continually ſtimulated by adulterous deſires, throws himſelf with frightful howlings upon revolting objects, who, in frantic tranſports, dart upon him their rage, but never communicate pleaſure. There is beheld the ſenſual glutton, whom a vile appetite had determined to make his belly his God, panting, with heavy ſteps, after the diſcovery of the liquors and fruits of the infernal regions; but finding nothing to devour except poiſons and worms. At a little diſtance, the wrathful man, who lived in fury, either ſullen or frantic, ſees the ſame darts which he ſharpened againſt his fellow creature, changed into pointed daggers, which pierce his own boſom; and which, directed by ferocious ſpirits, allow the wounds to cloſe only to tear them open again with redoubled ſuffering. Finally, 'tis in this abode of anguiſh and of trouble, where death continually preſents himſelf under the moſt hideous forms, without diſcharging the final dart, that the mortal who has enervated himſelf in ſtagnant indolence, drags himſelf on under that vice, amid the oppreſſive retinue of the profound cares of eternal liſtleſſneſs."

Homer's Werke, &c. Von Johann Heinrich Voſs. The Works, or the Iliad and Odyſſey of Homer; tranſlated out of the original Greek into German hexameter verſe. By John Henry Voſs.

HOMER, the moſt antient Greek author, whoſe genuine remains have been preſerved to our times, is alſo the greateſt and moſt illuſtrious of all the profane writers of antiquity. The moſt probable accounts of the age in which he lived, repreſent him as having flouriſhed in Ionia, about 2700 years ſince; at the diſtance of 3100 years after the creation of the world; about 170 years after the deſtruction of Troy; 900 years before the great era of the birth of Jeſus Chriſt. Of his works, only the Iliad, the Odyſſey, the Batrachomuomachia, and, perhaps, a few hymns, have reached our age. They were moſt probably ſung by himſelf, in ſo many different places, and to ſuch a number of eagerly attentive hearers, that, even without farther care for their preſervation, they could not have eaſily periſhed. Like the Scandinavian Scalds, the Celtic bards, and the Saxon Minſtrels of theſe north-weſt parts of modern Europe, in the dark ages of its hiſtory; there were, no doubt, in Greece, the Grecian iſles, and thoſe parts of Aſia which were occupied by Greek coloniſts, itinerant poets who ſtored their memories with every amuſing part of knowledge, who made and repeated poems of their own, and who found it indiſpenſibly the intereſt and duty of their profeſſion, eagerly to learn and to hold ever ready in their minds for repetition, all the valuable pieces which were compoſed by other poets, like themſelves: and theſe men were, of courſe, obliged by the neceſſities of their mode of life, to become the great traditionary preſervers of the works of Homer, on account of their unrivalled popularity. Beſides, from theſe poems of Homer themſelves, from what the ſacred ſcriptures relate of Egypt, Phœnicia, and Syria, as well as from other monuments, we know that the art of writing could not be unknown, nor unpractiſed among the Greeks, in the age of Homer. If known and practiſed, it would, of courſe, be employed in preſerving theſe pieces ſo famous, and ſo excellent, even while the author ſtill lived. Till the age of Lycurgus, they were much leſs known in Greece, than in Aſia Minor and the Grecian iſles of the Ægean Archipelago. That illuſtrious lawgiver could not, indeed, been ſuch, if he had not been previouſly a maſter of the literature of the age. As ſkilled in a literature conſiſting almoſt altogether of poetry, he was, neceſſarily a warm admirer of the poems of Homer. He introduced them from Aſia Minor and the iſles, to Lacedæmon, in a more complete and perfect ſtate, than they had hitherto there appeared in. The Piſiſtratidæ had the honour of making them known, perhaps, to ſtill greater advantage at Athens. From this time they were multiplied in copies, by continual tranſcription, more than any other antient work. They were depoſited in every library, were fondly ſtudied by every man of letters, were familiarly the favourites of the very mob, were diſperſed wherever Grecian enterprize penetrated, were taught with fond enthuſiam

wherever the genius, learning, politeneſs, and philoſophy of Greece came to be imitated and admired. When the learning and civility of Greece and Rome fell in the triumph of barbariſm; the copies of the epic poems of Homer were happily too numerous, and too extenſively diſperſed to leave it poſſible that they ſhould be, then, utterly loſt.

After the revival of learning, and the invention of the art of printing, the firſt edition of the works of Homer was printed at Florence, in the year 1488. They were reprinted ſeveral times in Italy, in the courſe of the next forty years. They came, ſoon after, to occupy the preſſes of Flanders and Germany. Henry Stephens, to whoſe labours all Grecian learning is ſo much indebted, gave a noble edition of the works of Homer in his collection of Greek poets, of which the firſt volume was, in the year 1566, publiſhed at Paris. They were ſplendidly, but incorrectly, printed, in the middle of the ſeventeenth century, by the Elzevirs, at Amſterdam. They were printed at Oxford, Cambridge, and London, in the progreſs of the ſame century. Barnes gave his edition of Homer at Cambridge, in 1711. It was ſucceeded by the noble edition of Clarke, the pride of the critical literature of England. The editions of Erneſti and Villoiſon, are now, on the Continent, preferred to that of Clarke. Copies of theſe admirable poems have been, alſo, multiplied in numberleſs editions of ſmaller form and more careleſs typographical execution.

It was natural that poems, the pride of antient genius, ſo fortunately preſerved, ſo often reprinted, ſhould be illuſtrated by many commentaries, and made the ſubjects of many attempts at tranſlation. They have been, indeed, ambitiouſly tranſlated into all the poliſhed languages of modern Europe. No ancient author has been more fortunate in tranſlators, than Homer. Turco and Ceſarotti have naturalized the Iliad in the language of Italy. The verſions of Dacier, Rochefort, and Bitaubé, are diſtinguiſhed in France. The looſe and incorrect verſion of Chapman, once famous in England, was ſuperſeded by the nobler work of Pope, which is ſtill preferred to the proſe attempt of Macpherſon, and to the blank-verſe tranſlation by Cowper. Burger, Voſs, and Stollberg, all endowed with true poetic genius, attempted, almoſt at the ſame time, to add the works of Homer to the poetical riches of the language of Germany. Burger left his undertaking unfiniſhed. Count Stollberg was more perſevering. Voſs alone compleated the tranſlation of both the Iliad and the Odyſſey, and this with ſuch ſucceſs that his fellow-countrymen now boaſt that his tranſlation excels all others which have been ever named in competition with it.

It is in hexameter verſes; a mode of verſification which is ſuppoſed by many to accord better with the genius of the German, than with that of any other modern language. But, it is difficult for one who conſiders this matter with due care, to believe, that there is any thing but the prejudice created by the cuſtomary uſe of rhyme, to hinder any modern language from being agreeably moulded in poetry,

to all the unrhyming meaſures and forms of verſe which were in uſe among the ancients. The ancient and the modern languages conſiſt equally of ſounds—of articulate ſounds. Thoſe ſounds are produced by the vibrations of the throat and articulating organs acting upon the air which paſſes in reſpiration, into and out of the lungs. Thoſe vibrations are modified by time, when, for inſtance, more or fewer of them paſs in the ſpace of a ſecond; which produces highneſs or lowneſs of tone. They unite in the compoſition of notes or tones: and theſe are, again, modified by time, when the pulſation upon the throat or other vibrating inſtrument is interrupted and renewed, and is ſo interrupted and renewed more or leſs frequently. Hence ariſe, for the vibrations, the whole notes of the *muſical ſcale*; and for the pulſations, that which is diſtinguiſhed as the *time of muſic* or *of ſpeech*. When the vibrations are thoſe of great vibrating bodies, and are communicated through an extenſive column or atmoſphere of air; the ſound is *loud* and *ſtrong*. If the vibrating bodies be, on the contrary, extremely fine and ſmall, and if the vibrations be confined within a very narrow atmoſphere; then, are the ſounds *ſoft* and *ſmall*. All the ſounds, therefore, which are uſed, whether in muſic or ſpeech, are either *high* or *low*, in reference to the muſical ſcale; or *quick* or *ſlow* in their interruptions, renewals, and ſucceſſions, as different tones or collections of vibrations; or *ſtrong* or *ſoft* in regard to the magnitudes of the vibrating bodies, and the extent of the maſs of air through which the vibrations are communicated. Theſe modifications belong to the ſounds of ſpeech, juſt as much as to thoſe of muſic. Human ſpeech has its ſcale of notes, juſt as well as muſic; but that, a narrower ſcale. It employs its tones in a diſorder as to muſical arrangement, which is indiſpenſibly neceſſary to the proper ends of ſpeech, but which muſt for ever diſtinguiſh it from muſic, though this be the permanent, indelible diſtinction between them. Speech, as to muſical effect, bears nearly the ſame relation to muſic which inarticulate ſounds bear to articulate ſounds, for the uſes of ſpeech.

Now, theſe modifications of the ſounds of ſpeech are, by invincible neceſſity, common to the ancient with the modern languages. No ſpeech can be uttered which is not ſubject to them. It muſt be high or low, quick or ſlow, loud or ſoft. Is there any thing peculiar to the combinations of ſounds compoſing the modern languages, that does not fall under theſe modifications? Nothing.—Is not every thing in the ſounds of ſpeech, which can be reduced under theſe modifications, reconcileable to the proſody and the poetical meaſures of the ancients? Undoubtedly. *Emphaſis* which *affects* both the length or ſhortneſs, and the ſtrength or ſoftneſs of the ſyllables and words on which it falls, belonged not leſs to the enunciation of the ancient languages when they were living ſpeeches, than it now does to the modern. *Accent*, as uſed in the enunciation of the words of our modern tongues, peculiarly modifies the quantity of the ſyllables on which it falls, in a manner incompatible with ſome of the laws of ancient proſody. But, it does not deſtroy all quantity:

and,

and, if it do not entirely deſtroy quantity; it cannot have the effect to render the languages to which it belongs, incapable of thoſe poetical meaſures, and thoſe combinations of verſes which have been uſed by the Greeks and Romans of antiquity. Nay, accents were even employed, and as it ſhould ſeem, unavoidably and indiſpenſibly employed by the Greeks and Romans themſelves, in the living and genuine enunciation of their reſpective ſpeeches. And, though we be ſtill, in regard to their nature and uſes, but very imperfectly informed; yet, the moſt probable opinion is, that the accents uſed in the ancient languages did not eſſentially differ in character from thoſe which are retained by the moderns. Quintilian's account of the matter, if every thing elſe could be entirely reconciled to it, would almoſt ſet the truth of this poſition beyond all doubt.

"There is difficulty (ſays he) in learning to uſe the accents in the Greek language, with invariable propriety and delicate correctneſs; becauſe the dialects give riſe to great variety and uncertainty in its pronunciation; ſo that the very ſame uſe of the accents which is, in one inſtance, quite wrong, becomes, in others, perfectly right. With us, the rule for the uſe of the accents is very eaſy and ſimple. In every word in the Latin language, there falls upon one of every three ſyllables, an acute accent; and this, whether the word do not conſiſt of more than three ſyllables, or be compoſed of a longer ſucceſſion of ſyllables, than three. Of the three ſyllables, it is always either the firſt or the ſecond, never the third which is accented. If the middle one of the three ſyllables be long; it is always enunciated with either a circumflex or an acute accentuation. If the middle ſyllable be ſhort, its ſound is grave or low; and the acute accent falls, then, upon the firſt ſyllable. *There is, somewhere, in every word, an acute accent*; but, in no word, more than one acute accent. That accent can never fall upon the laſt ſyllable of a word; and, in diſſyllables, therefore, is always upon the firſt of the two. Beſides, there is never a circumflex accent on the ſame word which has an acute accent, becauſe the acute accent has alſo the effect of the circumflex: and therefore, neither acute nor circumflex can ever fall upon the laſt ſyllable of any word."*

Does it not appear from this paſſage, that in the proper pronunciation of the Latin tongue when it was a living ſpeech, the acute and the circumflex accents performed always the exact part of our preſent Engliſh accents; while the grave accent had its effect merely on ſyllables which were pronounced very faint and low, as is, for inſtance, the ſecond ſyllable, the *i*, in the Engliſh word *nation?* The Greek uſe of the accents differed from the Latin not in principle and in nature, but in the greater variety of its exceptions and deviations from one ſimple, general rule. If this be ſo; there is not the ſlighteſt peculiarity in the ſtructure of the modern languages to make them unfit to receive the ſame metrical arrangement of ſounds in poetry, which we ſo much admire in the poetry of the ancients; the learned

---

"* Quintil. Inſtit. Orat. P. 32, 33. Lib. i. Edit. R. Steph. Anno 1542."

diſſertations which would refer the melody of Engliſh verſe, entirely to the power of accents, pauſes, and rhyme, are a labour in vain; and it is not a fantaſtic effort, but a noble improvement to harmonize any modern language to the pure epic meaſures of Grecian antiquity. We have to honour MILTON and VOSS for ſuch illuſtrious endeavours: but Engliſh partiality will ſcarcely deny the hexameters of Voss to excel in this reſpect the iambics of Milton and his Britiſh imitators.

In reading this noble verſion of the Iliad and Odyſſey, it is impoſſible even for an Engliſhman, a ſtranger to the delicacy and ſoftneſs of the beſt German pronunciation in Saxony and at Berlin, not to acknowledge, that in ſweetneſs, dignity, and charming variety Voſs ſeems to have rivalled Homer, as nearly as it can be poſſible for any tranſlator to rival a great maſter whoſe works he tranſlates. The Germans aſſure us, that it is genuine German phraſeology, exhibiting the native colours, thoſe undefineable powers with which cuſtomary uſe has gradually inveſted all the words and phraſes of the language, not at all a cramped, unnatural aſſociation of German words in a Greek and Latin ſtructure, nor of Greek and Latin words with German terminations, which Voss has employed. Of his fidelity in the tranſlation, we may venture to judge by the compariſon of ſome paſſages with the original. Pope's tranſlation of the Iliad, Dryden's tranſlation of the firſt book of the ſame work, and Burger's verſions of ſeveral books, both in Iambic and in Hexameter verſe, lie now before us. We ſhall, therefore, exhibit, in compariſon, a very few extracts from theſe tranſlations, alſo. The introductory lines of the Iliad, are familiar to almoſt every reader of poetry:—

Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος
Οὐλομένην ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,
Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κυνεσσιν
Οἰωνοῖσί τε πᾶσι· Διὸς δ' ἐτελείετο βουλή
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεϊδης τε, ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.—HOMER.

Theſe lines are, by Dryden, thus tranſlated:—

" The *wrath of Peleus' ſon, O muſe,* reſound;
Whoſe dire effects the Grecian army found;
And many a hero, king, and hardy knight
Were ſent, in early youth, to ſhades of night;
Their limbs, a prey to dogs and vultures made:
So was the ſovereign will of Jove obey'd;
From that ill-omen'd *hour when ſtrife begun*
Betwixt Atrides' great, and Thetus' godlike ſon."—DRYDEN.

We diſtinguiſh whatever, in this and the following verſion of theſe lines, appears to be, at once, ſufficiently poetical, and truly faithful to the original. Dryden does not employ a greater number of

of ſyllables than Homer, nor even ſo many. But, his verſion is looſe, eaſy, dignified, various in melody, and incorrect. In how very ſmall a part of theſe eight lines, is he truly faithful to the ſenſe of Homer. Of Dryden's rhymes, however, it ought to be obſerved, that they approach nearer to the loftineſs and variety of unrhyming hexameters, than thoſe of any other Engliſh poet. He has, here, more of Homer in his numbers than in any thing elſe.

Pope, who has beſtowed the moſt generous praiſe* on the attempt of Dryden, had the verſion of this great maſter before him, when he tranſlated theſe ſame lines. But he has ſcarcely executed the taſk better.

> " *The wrath of Peleus' ſon,* the direful ſpring
> Of all the Grecian woes, O goddeſs, ſing!
> *That wrath which hurl'd to Pluto's gloomy reign,*
> The ſouls of mighty Chiefs, untimely ſlain;
> Whoſe *limbs, unburied,* on the naked ſhore,
> Devouring dogs and hungry vultures tore,
> Since great Achilles and Atrides ſtrove,
> Such was the ſovereign doom, and ſuch the will of Jove."—POPE.

Pope is far from being happy in the tranſlation of theſe introductory lines. He is not more faithful than Dryden, to the ſenſe of Homer. His verſion abounds in epithets which might be taken away without injury to the ſenſe. The places are few, in which he has caught the meaning of the Grecian bard, with remarkable felicity. The power of his numbers does not here excel the dignity, nor equal the mellifluent variety of thoſe of his maſter, Dryden.

Burger, whoſe ballads have been univerſally admired, made an experiment of tranſlating the Iliad into Iambic German verſe. Upon trial, he thought this to be leſs ſuitable to the dignity of Homer, than he ſuppoſed that he might find hexameters. The following is his hexameter of the introductory lines of the Iliad:—

> " Gottin, ſinge den Zorn der Peleiden Achilleus,
> Jenen verderblichen, welcher der Griechen unennbares weh Schuf,
> Viele tapfere ſeelen der helden dem Aides zuſtiefs,
> Ihre Leichnam aber den hunden und allem Gevogel
> Dar zum Raubmahl both. So ward zeus wille vollendet,
> Seit der zeit, da zuerſt Agamemnon, herrſcher der volker,
> Und der gottliche held Achilleus hadernd ſich trennten."

We were about to mark in italics, thoſe particular words and phraſes in which this tranſlator has the moſt happily and faithfully expreſſed the import of the original Greek verſes. But, in truth, there is ſcarce a word in his verſion which due regard to the original did not demand; and, in that original, hardly a colour or ſhade of

---

* Preface to the Iliad.

meaning

diſſertations which would refer the melody of Engliſh verſe, entirely to the power of accents, pauſes, and rhyme, are a labour in vain; and it is not a fantaſtic effort, but a noble improvement to harmonize any modern language to the pure epic meaſures of Grecian antiquity. We have to honour MILTON and VOSS for ſuch illuſtrious endeavours: but Engliſh partiality will ſcarcely deny the hexameters of Voss to excel in this reſpect the iambics of Milton and his Britiſh imitators.

In reading this noble verſion of the Iliad and Odyſſey, it is impoſſible even for an Engliſhman, a ſtranger to the delicacy and ſoftneſs of the beſt German pronunciation in Saxony and at Berlin, not to acknowledge, that in ſweetneſs, dignity, and charming variety Voſs ſeems to have rivalled Homer, as nearly as it can be poſſible for any tranſlator to rival a great maſter whoſe works he tranſlates. The Germans aſſure us, that it is genuine German phraſeology, exhibiting the native colours, thoſe undefineable powers with which cuſtomary uſe has gradually inveſted all the words and phraſes of the language, not at all a cramped, unnatural aſſociation of German words in a Greek and Latin ſtructure, nor of Greek and Latin words with German terminations, which Voss has employed. Of his fidelity in the tranſlation, we may venture to judge by the compariſon of ſome paſſages with the original. Pope's tranſlation of the Iliad, Dryden's tranſlation of the firſt book of the ſame work, and Burger's verſions of ſeveral books, both in Iambic and in Hexameter verſe, lie now before us. We ſhall, therefore, exhibit, in compariſon, a very few extracts from theſe tranſlations, alſo. The introductory lines of the Iliad, are familiar to almoſt every reader of poetry:—

Μῆνιν ἄειδε θεά Πηληϊάδεω Ἀχιλῆος
Οὐλομένην ἡ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,
Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κυνεσσιν
Οἰωνοῖσί τε πᾶσι· Διὸς δ' ἐτελείετο βουλή·
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεϊδης τε, ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.—HOMER.

Theſe lines are, by Dryden, thus tranſlated:—

" The *wrath of Peleus' ſon, O muſe,* reſound;
Whoſe dire effects the Grecian army found;
And many a hero, king, and hardy knight
Were ſent, in early youth, to ſhades of night;
Their limbs, a prey to dogs and vultures made:
So was the ſovereign will of Jove obey'd;
From that ill-omen'd *hour when ſtrife begun*
Betwixt Atrides' great, and Thetus' godlike ſon."—DRYDEN.

We diſtinguiſh whatever, in this and the following verſion of theſe lines, appears to be, at once, ſufficiently poetical, and truly faithful to the original. Dryden does not employ a greater number of

of ſyllables than Homer, nor even ſo many. But, his verſion is looſe, eaſy, dignified, various in melody, and incorrect. In how very ſmall a part of theſe eight lines, is he truly faithful to the ſenſe of Homer. Of Dryden's rhymes, however, it ought to be obſerved, that they approach nearer to the loftineſs and variety of unrhyming hexameters, than thoſe of any other Engliſh poet. He has, here, more of Homer in his numbers than in any thing elſe.

Pope, who has beſtowed the moſt generous praiſe* on the attempt of Dryden, had the verſion of this great maſter before him, when he tranſlated theſe ſame lines. But he has ſcarcely executed the taſk better.

> " *The wrath of Peleus' ſon,* the direful ſpring
> Of all the Grecian woes, O goddeſs, ſing!
> *That wrath which hurl'd to Pluto's gloomy reign,*
> The ſouls of mighty Chiefs, untimely ſlain;
> Whoſe *limbs, unburied,* on the naked ſhore,
> Devouring dogs and hungry vultures tore,
> Since great Achilles and Atrides ſtrove,
> Such was the ſovereign doom, and ſuch the will of Jove."—Pope.

Pope is far from being happy in the tranſlation of theſe introductory lines. He is not more faithful than Dryden, to the ſenſe of Homer. His verſion abounds in epithets which might be taken away without injury to the ſenſe. The places are few, in which he has caught the meaning of the Grecian bard, with remarkable felicity. The power of his numbers does not here excel the dignity, nor equal the melliſluent variety of thoſe of his maſter, Dryden.

Burger, whoſe ballads have been univerſally admired, made an experiment of tranſlating the Iliad into Iambic German verſe. Upon trial, he thought this to be leſs ſuitable to the dignity of Homer, than he ſuppoſed that he might find hexameters. The following is his hexameter of the introductory lines of the Iliad:—

> " Gottin, ſinge den Zorn der Peleiden Achilleus,
> Jenen verderblichen, welcher der Griechen unennbares weh Schuf,
> Viele tapfere ſeelen der helden dem Aides zuſtiefs,
> Ihre Leichnam aber den hunden und allem Gevogel
> Dar zum Raubmahl both. So ward zeus wille vollendet,
> Seit der zeit, da zuerſt Agamemnon, herrſcher der volker,
> Und der gottliche held Achilleus hadernd ſich trennten."

We were about to mark in italics, thoſe particular words and phraſes in which this tranſlator has the moſt happily and faithfully expreſſed the import of the original Greek verſes. But, in truth, there is ſcarce a word in his verſion which due regard to the original did not demand; and, in that original, hardly a colour or ſhade of

---

* Preface to the Iliad.

meaning

meaning which has been loſt in the tranſlation. Once or twice in theſe lines, Burger is too proſaic: once or twice he exhibits an awkward novelty in the combination of his words into phraſes. But, his lines have the power of poetry, and are, at the ſame time, rigorouſly faithful to Homer.

The following is the verſion of Voſs. There is in his lines more of the lofty melody of hexameter verſe, than we can diſcern in thoſe of Burger:—

" Singe den zorn, O gottinn, des Peleiaden Achilleus,
Ihn der entbrannt den Achaiern unnennbaren jammer erregte
Und viel tapfere ſeelen der heldenſöhne zum Aïs'
Sendete, aber ſie ſelbſt zum raub darſtellte den hunden,
Um dem gevogel umher. So ward zeus wille vollendet:
Seit dem tag', als erſt durch bittern zank ſich entzweiten,
Atreus ſohn, der herſcher des volks, und der edle Achilleus."

Both the German tranſlators have confined their verſions within the ſame number of lines in which the ſenſe is expreſſed in the original. The Engliſh tranſlators uſe each one line more. Yet, is not the number of ſyllables in the Engliſh, greater than that in the original Greek, or in the German verſions. But, the Engliſh tranſlators in the licence they uſe, have omitted ſome minute circumſtances which are, by the Germans, faithfully expreſſed.

In the compariſon of Burger's verſion with that of Voſs, we ſhould incline to give the preference to Voſs's firſt line. The melody of Voſs's ſecond line is, alſo, nobler than that of Burger's. But οὐλομένην is more faithfully tranſlated in the *Ienen verderblichen* of Burger, than in the *Ihn der ent brannt* of Voſs. Burger's third line is perhaps better than that of his rival. *Sendete* is feeble in compariſon with *Zuſtieſs*. In the fourth line, Voſs, tranſlating αὐτοὺς literally *ſie ſelbſt*, has given the true ſenſe of his author much leſs clearly and forcibly than either Burger who uſes, in the ſame places, *Leichnam*, or the Engliſh tranſlators who employ the correſponding word, *limbs*. The ancients, in the days of Homer, regarded the ſoul as the leaſt important part of the human being, as but a feeble, tiny ſhade, after it was parted from the body: and Homer might, therefore, with little impropriety, uſe αὐτοὺς emphatically for the bodies, the ſubſtantial parts of the Greeks. But, we regard the ſoul, as the living being—the body, as but its groſs and crazy vehicle, not ſuperior, if once deſerted by the ſoul, to common clay. Nothing, then, could be more improper than Voſs's uſe of *ſie ſelbſt*, in this particular place. Διὸς δ' ἐτελείετο βουλή is tranſlated by both the Germans, happily and with ſtrict fidelity, in the ſame words. Dryden has, likewiſe, expreſſed the ſenſe of theſe words well; though *obey'd* which he employs, be much leſs true to the original, than *vollendet*. But Pope's, *ſuch was the ſov'reign doom, and ſuch the will of Jove* is licentious, feeble, and verboſe. Voſs's two laſt of theſe ſeven lines ſeem to be preferable to the two laſt of Burger. *Seit dem tag'* is better than Burger's *Seit der Zeit*. But, Dryden's *ill-omen'd hour*, though more paraphraſtical,

is

is certainly more correctly expreſſive than either of the German phraſes. None of all theſe tranſlators has given the genuine ſenſe of the epithet διὸς which occurs in the laſt line of the original.

In one thing elſe, the ſenſe of Homer has been, undoubtedly, miſtaken by all theſe tranſlators. Διὸς δ' ἐτελείετο βουλή are by the δ', plainly indicated to be parenthetical. Homer means not to connect theſe words with either the preceding or the following lines. Yet, all the tranſlators, but more eſpecially Pope, explain the paſſage, as if, with the word πᾶσι, the poet broke off from his addreſs to his muſe; and uttered the following two lines and a half in penſive unaddreſſed reflection with himſelf. But, Homer evidently continues the addreſs to his muſe, throughout the ſeven lines, without other interruption than ſuch a momentary one, as an Engliſh peaſant might make, at the moſt afflicting part of his tale, to ſay, with a ſigh, *It was God's will!* In theſe introductory lines the poet firſt requeſts his muſe to ſing the wrath of Achilles; then hints at the effects which gave importance to that wrath; then, as if the muſe had aſked, "*Where ſhall I begin?* anſwers, ἐξ οὗ δὴ, &c. The poet means not to ſay, *Jove's will was fulfilled from that time*, or *the Greeks were afflicted from that time*; but, *goddeſs ſing the wrath and its effects from that time.* Such is ſo obviouſly the ſenſe of Homer, that one cannot ſee, without ſurpriſe, ſo many eminent tranſlators to have miſtaken it, or at leaſt to have expreſſed themſelves with an ambiguity which will not allow us to infer, that they did not miſtake it.

Of theſe four tranſlations, it muſt be owned that the two Engliſh ones are the more paraphraſtical, and the more poetical. The two German ones are more minutely faithful and ſimpler, but leſs eaſy and animated. Dryden, not in other reſpects, inferior to his rivals, has, in the uſe of the word *Knights*, a ſort of technical term in modern manners, violated propriety more groſsly than any of them.

The compariſon of all the four tranſlations is not neceſſary to be continued. Let us next compare Pope and Voſs in a paſſage of ſublime, vivid, and picturesque deſcription.

"Βῆ δὲ κατ' Οὐλύμποιο κορυφήων χωόμενος κῆρ,
Τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
Ἔκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὤμων χωομένοιο,
Αὐτου κινηθέντος· ὁ δ' ἤϊε νυκτὶ ἐοικώς, &c."—Il. I. 44.

Pope's tranſlation of theſe lines and a few others immediately following them, is—

"And, from *Olympus'* lofty tops deſcends.
Bent was his bow, the Grecian hearts to wound,
Fierce, *as he mov'd*, his ſilver *ſhafts reſound*.
Breathing revenge, *a ſudden night he ſpread*;
And gloomy darkneſs roll'd around his head.
The fleet in view, he twang'd his deadly bow;
And, hiſſing, fly the feather'd fates below, &c."

Voſs's

Voſs's parallel tranſlation is, as follows—

" Schnell von den hohn des Olympos enteilet' er zurnendes herzens,
Auf der ſchulter den bogen und ringsverſchloſſenen kocher.
Laut erſchollen die pfeile zugleich an des zurnenden ſchulter,
Als er einher ſich bewegt': er wandelte duſter wie nachtgraun.
Sezte ſich drauf von den ſchiffen entfernt, und ſchnellte den pfeil ab."

Voſs has, here, ſuppreſſed no images nor circumſtances: and he has added none. He is rigorouſly faithful to the original: and he gives the very painting which is ſo impreſſively offered to the mind's eye by Homer. His meaſures have not, indeed, in theſe lines, the noble high-ſounding melody of thoſe of his maſter. But, his phraſes are at once true to the proprieties of the German idiom, poetical, and endowed with ſufficient dignity and force of expreſſion. Pope has tranſlated the ſame lines very imperfectly. He does not ſeem to have perceived the beauty and ſublimity of the imagery in this paſſage. We have diſtinguiſhed in italic characters, the only words in his verſion, which correſpond to words in the Greek. How very few they are! Where he has not abſolutely miſtaken Homer's meaning, he has, however, enfeebled and debaſed it by licentious paraphraſe. He has omitted many beautiful little circumſtances, in which there was nothing incompatible with modern habits of thinking or modes of phraſeology, to juſtify the omiſſion. The laſt of his lines here quoted, is in a very vicious taſte. The "*feather'd fates*,"—an expreſſion ſo obviouſly quaint and puerile, is copied from Dryden's paraphraſe of the ſame paſſage.

We ſhall next ſelect a few lines from that which is called the catalogue of the ſhips, in the ſecond book. The tranſlation of ſuch a paſſage was neceſſarily attended with great difficulties, and thoſe materially different from the difficulties which were to be overcome in tranſlating the lines we have already conſidered.

" Οἳ δὲ Μυκήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
Ἀφνειόν τε Κόρινθον ἐϋκτιμένας τε Κλεωνὰς,
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
Καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,
Οἵ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην ἐυρείαν."
Iliad, B. 569.

" The proud Mycenæ arms her martial pow'rs,
Cleone, Corinth, with imperial tow'rs,
Fair Arethyrea, Ornia's fruitful plain,
And Ægion, and Adraſtus, ancient reign;
And thoſe who dwell along the ſandy ſhore,
And where Pellene yields her fleecy ſtore,
Where Helice and Hyperefia lie,
And Gonoeſſa's ſpires ſalute the ſky."—Pope.

" Damn

" Dann die Mykena bewohnt, die ſtadt voll prangender hauſer,
Auch die reiche Korinthos, und ſchongebaute Kleona;
Auch die Orneia beſtellt, und Arathyreens äcker,
Sikyon auch, wo wordem der held Adraſtos gewallet,
Hypereſia dann, und die felſenſtadt Gonoeſſa;
Auch die Pellene gebaut, und Agion ringſum beſtellet,
Und die geſtad umher, und Helike grun von ebnen."—Voss.

The ſenſe of the original ſeven lines is expreſſed by Voſs in the ſame number of lines. Pope tranſlates it in eight lines: yet, his verſes of ten ſyllables being ſhorter than the hexameters of Homer and Voſs; if he had omitted no circumſtances of the deſcription, his verſion would certainly have been more conciſe and energetic than that of his German rival. But, in his two firſt verſes, the important deſcriptive epithets of the original are entirely loſt. Surely, if he had comprehended their ſenſe, he could not have thus marred the beauty and intereſt of the paſſage, by overlooking them. By Voſs, they have been ſucceſsfully expreſſed in German. Pope has, however, made the liſt of names of places, here, more poetically elegant and dignified, than if he had ſervilely adhered to his original. But, then, he has deſtroyed or falſified almoſt all the hiſtorical facts in this part of Homer's picturesque map of ancient Greece. Voſs has, alſo, uſed an unſuitable licence, in omitting to give the import of Αἰγιαλόν τ' ἀνά, and in tranſlating ἐυρεῖαν by *grün von ebnen*. By Burger Ἑλίκην ἐυρεῖαν has been more faithfully rendered, *Die weite Helike*.

We ſelect a few lines from the deſcription of one of the battles.

" Ἄυτὰρ ὁ τῶν ἄλλων ἐπ ἰπωλῆϊ το στίχας ἀνδρῶν
Ἐγχεῖ τ' ἄορί τε, μεγαλοισί τε χερμαδίοισιν·
Αἴαντος δ' ἀλέεινε μαχὴν Τελαμωνιάδαο
Ζεὺς γάρ οἱ νεμεσᾶθ' ὅτ' ἀμείνονι φωτὶ μάχηται.
Ζεὺς δὲ πατὴρ Αἴαντ' ὄτρυνε· ἐν φρεσὶ δ' ὦρσε·
Στῆ δὲ ταφών, ὄπιθεν δὲ σάκος βάλεν ἐπ ταβόων·
Τρέσσε δὲ παπτήνας ἐφ' ὁμίλου, θηρὶ ἐοικώς
Ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων."—Iliad, A. 540—547.

" Aber ſtets durchflog er der anderen männer geſchwader,
Mordend mit lanz' und ſchwert und gewaltigen ſteinen des feldes;
Ajax nur vermied er im kampf, den Telamoniden;
Denn ihm eiferte Zeus, wann denn ſtarkeren mann er bekampfte.
Zeus der allmächtige ſandte nun furchte in die ſeele des Ajas.
Starrend ſtand, und warf er den laſtenden ſchild auf die ſchulter,
Flüchtete dann, umſchauend in mannergewühl, wie ein raubthier,
Rückwärts häufig gewandt, mit langſam wechſelnden knieen.—Voss.

" (By the long lance, the ſword, or ponderous ſtone,
The ranks lie ſcatter'd, and the troops o'erthrown)
Ajax he ſhuns, through all the dire debate,
And fears that arm whoſe force he felt ſo late.
But partial Jove, eſpouſing Hector's part,
Shot heav'nbred horrour through the Grecian's heart;

Confus'd

Confus'd, unnerv'd in Hector's preſence grown,
Amaz'd he ſtood, with terrors not his own.
O'er his broad back, his moony ſhield he threw,
And glaring round, by tardy ſteps withdrew."—POPE.

Of ſervile fidelity to the original, Pope, even here, ſhews leſs than Voſs. Yet, it is not to be denied, that, in the whole, Pope here triumphs unrivalled; throwing, not only Voſs, but even Homer himſelf, to a diſtance behind him. It is preciſely, too, in the moſt difficult parts, that Pope ſo wonderfully excels. It is in deſcribing the feelings with which Hector ſhunned Ajax, and ſtill more in expreſſing thoſe which agitated the heart of Ajax in his retreat, that Pope arms Homer with a fire, and a majeſty not his own. Theſe lines—

" Ajax he ſhuns, through all the dire debate,
And fears that arm whoſe force he felt ſo late,"—

expand the ſentiment of Homer, but expand it as a ſingle ſpark is kindled on dry wood to a fierce blaze, not as a drop of ſpirit is diluted in a large veſſel of water, till its preſence can remain no longer perceptible to the ſenſe. This line—

" Shot heav'n-bred horrour thro' the Grecian's heart;"

greatly excels the correſponding expreſſions in the Greek. It makes us feel what Ajax felt, much more as if we had been actually preſent, and touched by the ſame ſupernatural impreſſion. The two following lines alſo expand the meaning of the original, yet at the ſame time, increaſe its power.

" Confus'd, unnerv'd, in Hector's preſence grown,
Amaz'd he ſtood, with terrours not his own"—

In propriety of Engliſh compoſition, theſe lines become imperfect, by the feeble expletive uſe of the word *grown*, and by the introduction of ſo many other participles ſo cloſely together. Yet, ſo clearly has Pope conceived the ſenſe of his original, ſo conſiderably has he invigorated and enlivened it in the tranſlation, ſo much new ardour does he breathe into the ſoul of Homer, and ſo happily does he enhance the terrours of Ajax, without detracting from his courage; that thoſe ſmaller imperfections are eaſily overlooked, amid our amazement at the general excellency of the verſes in which they are found. In the two laſt lines, Pope omits a compariſon of Homer's, which is faithfully preſerved by Voſs, and overlooks ſome other minute particulars, yet gives the image of Ajax in retreat, with force and dignity not unequal to thoſe of the Greek.

We will not, now, prolong theſe comparative criticiſms. Enough has been ſtated to evince; that Voſs is one of the moſt faithful and poetical of the tranſlators of Homer; that he excels even Pope, almoſt every where, ſave in thoſe paſſages in which Pope riſes above Homer himſelf, breathing into the verſes of the Grecian bard, a divine ſpirit ſomewhat as if it were a Deity illuminating the wiſdom of a ſage,

a ſage, or exalting the valour of a hero; that the attempt to imitate the hexameters and other meaſures of the poets of antiquity, is far from being an abſurd one. The ODYSSEY bears, in Voſs's tranſlation, the ſame marks of diligence, ſkill, and felicity in the tranſlator, which diſtinguiſh his verſion of the Iliad. We think, that the hexameters of Voſs and Klopſtock, are a nobler and more high-ſounding epic meaſure, than the iambics of ten ſyllables without rhyme, which have been uſed by Milton and ſo many of our other Engliſh poets. But we, at the ſame time, heſitate not to affirm, that the dactyls, ſpondees, trochees, and iambics, with the rhymes of the decaſyllabic verſes of Pope, conſtitute, as he has uſed them, a more varied, a nobler, and a ſweeter meaſure, than either Homer or his German tranſlator has had the fortune to employ.

D. Jo. Frid. Blumenbachii Prof. Medic. Ordin. Gottin, &c. Inſtitutiones Phyſiologicæ. Accedunt Tabulæ Aeneæ. Gottingæ: Apud Jo. Chriſt. Dieterich. 8vo. PP. 511.

THE univerſities of Germany now rival thoſe of Britain and Ireland. Leipſic, Iena, and Gottingen, are as ſeats of ſeminaries of literature and ſcience unequalled in the more ſouthern countries of Europe. The Hanoverian univerſity of Gottingen, which, if we remember rightly, owes its inſtitution to our late Sovereign George the Second, has, within not much more than half a century, attained to a diſtinction, in which it perhaps even excels and obſcures the fame of Leipſic. The names of Pütter, Heyne, Camper, Burger, Blumenbach, are, in the reſpective provinces of the Civil and Imperial Law, Claſſical Erudition, Anatomy, German Poetry, and the Philoſophy of Medicine, the moſt illuſtrious names we can quote. In Oriental and theological Literature, Michaelis was above all rivalry. In the univerſities of Oxford, Cambridge, Dublin, Edinburgh, and Glaſgow, and Gottingen, his Britiſh Majeſty poſſeſſes, within his dominions, the beſt ſchools of learning and ſcience which have ever enlightened the world.

Blumenbach, whoſe name and work have ſuggeſted theſe obſervations, is the author of ſome of the moſt ingenious theories in Animal Phyſiology, which have been produced in the cloſe of the eighteenth or the beginning of the nineteenth century. Theſe inſtitutions of Phyſiology, like thoſe of Boerhaave, of Haller, and of Gregory, were produced by him for a book of convenient reference, to aſſiſt his pupils in profiting by his Lectures. He modeſtly apologizes, in his Preface, for the preſumption of offering ſuch a publication, when the inſtitutes of Haller and Boerhaave were in high eſtimation, and in general uſe. That the ſtate of medical ſcience had, ſince thoſe phyſicians wrote, undergone remarkable changes, and that it was more convenient, in lecturing, to follow his own arrangement than that of another, are

the

the reaſonable excuſes he has given for what is, in truth, too well executed to need either excuſe or extrinſic recommendation.

He begins his ſyſtem by deſcribing the human body in life, as conſiſting, to the views of Phyſiology, of the Fluids, the Solids, and the Vital Energies.

In treating of the Fluids, he diſtinguiſhes them into three different ſpecies; the Chyle, and thoſe other fluids which enter the ſyſtem, by the abſorbent veſſels terminating at the ſkin; the blood; the different liquids ſecreted from the blood.

The firſt of theſe ſpecies of animal fluids which he begins to deſcribe more particularly, is the blood. He deſcribes it eloquently, as a peculiar liquid; of a red colour more or leſs intenſe; glutinous to the touch; warm; and in its compoſition, not imitable by human art. When it iſſues, warm, from the human veins, and is received in a veſſel, there riſes from it a peculiar vapour, which, if received in a bell-glaſs, appears in dewy drops on the ſides of the glaſs, and reſembles common ſpring water, in all its phyſical qualities, ſave that it has a particular animal ſmell, the ſame as ariſes from urine newly emitted, or from the thorax or abdomen of a carcaſe diſſected immediately after death. The unevaporating part of the blood while it cools, in any veſſel in the open air, ſeparates into a ſoft tenacious ſolid part, and a liquid part of a reddiſh yellow colour. The thicker of theſe two portions is again ſeparable into a red part which acts as the colouring matter of the whole maſs of the blood; and a coagulated lymph which becomes white after the red matter is waſhed from it. The *ſerum* or liquid part of the cold blood acts as the principle of viſcidity to the whole maſs; bears, in all its qualities, a ſtrong reſemblance to the white of an egg; coagulates in the temperature of 150° Fahrenheit; is equally coagulated, in the ſpace of 20 hours, by the admixture of quicklime; and when ſlowly dried in the air, takes the form of a tranſparent ſolid, not unlike to gum-arabic, and burſts, like the white of an egg, into numbers of curiouſly ſpiral fiſſures. A portion of the thick or *craſſamentous* part of the blood immerſed in a quantity of the ſerum, and expoſed to the action of the air ſuffers an immediate and remarkable change of colour; although the ſame *craſſamentum*, when covered with water, oil, or any other fluid, inſtead of ſerum, is not at all liable to be equally affected by the air. The colouring part of the *craſſamentum* is, in the fœtus, later in its origin, than any other portion of the blood: its minute conſtituent particles are globules of peculiar appearance: theſe are not diſcernible, even with the miſcroſcope, after the blood has had time to cool in the open air. Its colour ſeems to depend on the preſence of iron, of which the quantity in it, is to that of the whole maſs of the blood, according to ſome, as 1 to 427, according to others, even as 1 to 110. It is not, however, till after calcination, ſubject to the attraction of the magnet. The *Lymph*, the other part of the *craſſamentum*, is named by ſome the fibrina, by ſome the mucous or gelatinous part of the blood. It differs from the ſerum in being coagulable

coagulable by cold air, but not coagulable by quicklime. It may be ſeparated from the red part, by beating the maſs with twigs, and by other means. In various caſes of diſeaſe, there is diſcovered a ſeparation of this lymph or gelatinous part from the reſt of the blood: and Mr. Blumenbach is of opinion, that in this if in any part of the ſanguineous maſs, are the vital energies peculiarly reſident. Beſide theſe ingredients, there is, likewiſe, diffuſed through the maſs of the blood, a quantity of air equal to one 33d of the whole. But the air is different in its qualities from that in the atmoſphere: for atmoſpherical air introduced into the jugular vein of a dog has been obſerved to excite palpitation of the heart and convulſions, to induce ſleep, and even to occaſion death. Haller has calculated, that the whole of the blood in an adult perſon enjoying good health, may be from 30 to 36 lib. weight.

The author next treats of the SOLIDS in the human body. The following is the ſubſtance of his doctrine concerning them. They vary in conſiſtency, from the pulpy ſoftneſs of the brain to the hardneſs of the enamel of the teeth. Calcareous earth, phoſphoric and ſaccharine or oxalic acid, and a gluten or gelatinous matter ſuch as is extracted from animal matters for the uſe of the arts, are the principal ingredients in the ſolid parts of every animal body. The proportion of iron, even in the bones, the hardeſt of all theſe parts, does not exceed one fifth part of a grain for every two pounds of other matter. The texture of the ſolids is, in great part, fibrous: and the fibres conſiſt of threads or filaments applied together, in a direction more or leſs parallel. Such is the ſtructure of the bones, muſcles, tendons, ligaments, &c. Other parts, ſuch as the liver, kidnies, and bowels, have a parenchymatous ſtructure, quite different from the fibrous. All theſe parts, whether fibrous or parenchymatous, are covered with what is called the *Tela Celluloſa* or *Cellular Subſtance*; a matter which alſo conſtitutes moſt of the membranes and ſinews, and even compoſes the frame of the bones; forms the ſeparation between the membranes and muſcles; ſerves as a ſupport to the nerves and veſſels; and acts as the common means by which all the parts of the body are joined one to another, and combined into one ſyſtem. The cellular ſubſtance has its origin from that part of the blood which has been denominated the *Lymph.* It ſerves as a receptacle for the fat and other fluids ſecreted in the body. The fat is an acidifiable oil, which is ſuppoſed to tranſude from the arteries without the operation of any peculiar ſecretory organs: it is not diſcoverable in the fœtus, ſooner than the fifth month after conception: it lubricates the ſolids, favours motion, diminiſhes exceſſive ſenſibility, protects from cold, and improves the beauty of the outline of the body.

The qualities which belong to the ſolids of the animal body, only while that body is in life, or at leaſt expreſsly in conſequence of its having been ſo,—are the next ſubjects of explanation in this treatiſe. The firſt of theſe qualities is the contractile power reſident in

the cellular ſubſtance. Irritability, the ſecond of them, has its ſeat in the muſcles; indicates its preſence by an oſcillatory motion of theſe parts, and is diſtinguiſhed from the contractile power, as being much more eaſily excitable into action. Senſibility, the third of theſe qualities, belongs only to the brain and all the nervous parts communicating with it: by its agency, the ſenſorium is affected whenever any ſtimulus is applied to any of the nerves. That vital energy by which certain parts perform peculiar functions which the general powers could not enable them to diſcharge, as for inſtance, in the movements of the pupil of the eye, is the fourth of theſe qualities of the animal ſolids in life. A fifth quality, conſiſts, according to a theory of which Mr. Blumenbach is the ſole author, in that *formative effort*,—*niſus formativus*—by which, in the order of nature, man is enabled to continue his ſpecies, by reproducing other beings like himſelf.

In explaining the nature of *vitality*, Mr. Blumenbach refers it to thoſe *vital* functions by which life is continued, and upon whoſe ceſſation, death neceſſarily enſues,—thoſe *animal* functions which peculiarly diſtinguiſh animated from vegetative life,—the *natural* functions by which the body is nouriſhed and its ſubſtance continually renewed,—and the generative functions by which the ſpecies is reproduced. He remarks, alſo, with admiration, the ſympathies of the nerves, and of the ſanguiferous and the abſorbent lymphatic veſſels. The native inſtincts of animals, the powers of fancy and the ſentiments of paſſion, the impulſes of ſenſation, and the acting energies of volition, are diſtinguiſhed by him, as indications of that myſterious union which ſubſiſts between our ſoul and body.

Among thoſe which are called the vital functions, the *circulation of the blood* is of the firſt importance. The ancients, Mr. Blumenbach relates, knew only its courſe in the veins. Servetus and Cæſalpini ſuggeſted the idea of its circulation in the combined ſyſtem of the veins and arteries. This was, however, firſt ſatisfactorily explained in the work of Harvey, publiſhed at Frankfort in the year 1628. By the uſe of the microſcope, by the injection of wax into the arteries, by the attempt to transfuſe the blood from the veins of one living animal into thoſe of another, by experiments on frogs, and on impregnated eggs, this truth was finally demonſtrated. The velocity of the blood entering the aorta, is, at the rate of about 50 feet in a minute. It has not been, yet, ſatisfactorily aſcertained, whether the motion of the blood in the arteries be exactly according to thoſe laws of hydraulics by which water moves in pipes.

The *arteries* into which the blood firſt paſſes from the heart, are not quite ſo large as the veins, but more compact and ſolid in texture, very elaſtic, and very ſtrong. Each artery conſiſts of three layers of membranes; an exterior membrane evidently compoſed of cellular ſubſtance; an interior, inveſting the cavity of the artery, and of a remarkably ſmooth and poliſhed ſurface; and a middle membrane occupying the ſpace between the other two, framed of tranſverſe, hook-

ed

ed fibres of a fleshy consistency, usually denominated the muscular tunic, and apparently the seat of the vital energy in the arteries. All the arteries have their origin out of two trunks; the pulmonary artery which passes between the right ventricle of the heart and the lungs; and the aorta which rises from the left ventricle of the heart, and has a communication with the rest of the body. The branches which arise out of those trunks, are afterwards divided into others still more slender than themselves. The trunks have been found by Mr. Blumenbach to be equal, in capacity, to the whole capacity of the arteries branching out from them, or nearly so. The form of the artery is cylindrical: but all the arteries are, more or less, enlarged at the points where new ramifications commence. The number of the arterial subdivisions of the trunk, though in truth uncertain, has been fixed by Keil, at 50; by Haller, at 20 only. From the last subdivisions of the arteries, originate, perhaps, with the interposition of a parenchyma, the veins; as also the serous vessels into which the red particles of the blood find no admission; and the secretory vessels destined to secrete from the blood, certain peculiar fluids.

The *veins* are, in general, more capacious, and more ramified than the arteries. They are more irregular in the manner of their distribution over the body. Their texture is softer and much less elastic. But, their parts are extremely tenacious; and they are susceptible of a wonderful expansion. They have, in general, but two tunics; an exterior, consisting of cellular substance; and an interior, which is smooth and polished. In almost all those veins which exceed one line in diameter, the interior tunic is subdivided into small valves of most elegant structure; in the form of bags, frequently single, but sometimes double, and sometimes even triple; so disposed, also, that the bottom of the bag lies towards the origin of the vein, while its mouth is in a direction opposite to the heart. The slenderest ramifications of the veins unite at length into larger branches; and these, finally, into six principal trunks, the two *venæ cavæ*, and the four pulmonary veins. The *vena portarum* has this peculiarity, that, at its entrance into the liver, its trunk is suddenly ramified, like an artery, into various branches: but, the extremities of these branches, all meet in the radicles of the lower *vena cava*, and are thus re-united into one trunk.

The agency of the *heart* begins to propel the blood, in the fourth week after conception. The blood enters this grand organ from the *venæ cavæ* and the *coronarium*; passes, through the *anterior sinus* and the auricle attached to that, into the right ventricle; from this ventricle, is poured through the pulmonary artery, into the lungs.—Thence, it passes, through the four pulmonary veins into the *sinus* into which these open, and the auricle belonging to it. Thence it goes into the left ventricle; thence, into the aorta; thence, over the whole body, and by the coronary arteries, through the substance of the heart itself. From the last ramifications of the arteries, entering the radicles of the veins, it passes at last into the two *venæ cavæ*; and

from the coronary arteries it proceeds in the ſubſtance of the heart, into the coronary veins. Thus is its whole circulation accompliſhed. The diſorderly reflux of the blood in the heart, is prevented by the valves with which the ventricles and other paſſages are there provided. The ſtructure of the heart is peculiarly cloſe and compact; conſiſting of parcels of fibres, diſpoſed obliquely over one another, in layers, and at the baſis of the ventricles, bound by four cartilaginous filaments which ſupport the whole fibrous texture of this organ. Theſe fibres are filled with nerves extremely ſoft and tender; and with a prodigious multitude of blood veſſels. By this ſtructure, the heart is, in alternation, expanded for the tranſmiſſion of the flowing blood, and contracted, to exclude its reflux. The ſame expanſions and contractions take place in the flux of the blood through the arteries. The number of the pulſations of the heart, in the climate of Germany, is, in a new-born infant, 140, in the minute; in a child nearly one year old, 124, in the minute; in the ſecond year of life, it is 110 pulſations in the minute; in the third, and for ſome years ſubſequent, 96 in the minute; 86, at the period when the teeth are dropped and replaced; 80, about the age of puberty; 75, at the term of mature manhood; 60, about the ſixtieth year of man's age; and after that, ſcarcely in any two perſons the ſame. The female ſex have the pulſe quicker than it is in males. Men of gigantic bulk have it very ſlow: in dwarfs, it is peculiarly quick. In Greenland, the pulſe does not beat above 30 or 40 times in a minute. The heart of that ſmall animal the *hamſter*, beats, in ſummer, 150 times in a minute; but, in winter, a period which the creature paſſes in ſleep, the pulſations are not more than 50 in the minute. In death, the action of the right ventricle of the heart is generally continued for ſome moments after that of the left ventricle has ceaſed. The heart is protected by the *pericardium*, a membranous bag, exceedingly fine in its texture, and yet ſtronger than any other membrane in the human body.

The whole weight of the blood may be about 396 ounces. This appears to paſs through the heart, about 22¾ times, in an hour. The force with which it moves, is ſuch, that blood from the carotid artery of a full-grown man, will ſpring to the height of above 5 feet in the air. The principal energy by which this action is carried on, ſeems to conſiſt in the *irritability* of the heart. This irritability reſides peculiarly in the muſcular fibres of which it conſiſts. The ſecondary power regulating the action of the heart, ariſes from the ſenſibility of the nerves belonging to it. The heart is, likewiſe, mechanically ſo formed as thus to favour the propulſion and circulation of the blood: for, when by its contractions, this fluid is propelled, a vacuity is produced, which the blood beyond it cannot but preſs forward, to fill. The arteries, alſo, having a muſcular tunic, being endowed with irritability, and at the ſame time, ſubject to the ſenſibility of the nerves which paſs through them, are, by theſe energies, enabled to contribute to the circulation of the blood. The veins,

veins, having muſcular coats, poſſeſs, alſo, a certain energy favourable to the motion of the blood: but this is much fainter than thoſe with which the arteries are endowed.

The lungs are two viſcera, adjacent to the heart, and connected with one another by a parenchyma of no ſmall tenacity. They fill the cavity of the thorax, and are dependent from the *aſpera arteria*. The *aſpera arteria* upon its entrance into the thorax, is ſeparated into the two trunks of the *bronchiæ*. Theſe are gradually ramified and attenuated till they terminate in the cells of the lungs. Theſe cells are of polyhædral forms, of great amplitude, and deſtined for the reception of air in inſpiration. They are, every where, inveſted with a covering of cellular ſubſtance of extreme tenuity. The cellular ſubſtance receives and ſuſtains innumerable ramifications of the pulmonary artery and the four pulmonary veins. Theſe proceed parallel to the ramifications of the bronchiæ, and terminate, at length, in innumerable ſlender reticulations. The reticulations paſs through the cellular texture, and ſurround the cells deſtined for the reception of air. The membranes ſeparating the air in the one ſet of veſſels from the blood in the other, are ſcarce a thouſandth part of an inch in thickneſs. There is, beſide theſe blood and air veſſels, likewiſe, a ſyſtem of lymphatic veſſels in the lungs. The thorax, incloſing the lungs, is, in great part, of a bony and cartilaginous ſtructure. That notable muſcle, the diaphragm, overſpreads the whole under part of the thorax. The thorax is dilated by inſpiration, and is, upon expiration, again contracted. Reſpirable air has been looſely eſtimated to contain 25 parts in 100 of gas-oxygen, 67¾ parts of gas-azote, and 6¼ parts of carbonic-acid-gas. And it appears from experiments, both that air returned from the lungs by reſpiration, no longer contains the ſame proportion of oxygen as when it was inſpired, and that the gas-oxygen has been replaced by another air requiring to its gazification, leſs of the matter of heat. Reſpiration does not precede the birth of an infant. The blood which, before, circulated through the umbilical veſſels, then, for the firſt time, finds its way through the lungs.

No animals have *voice*, ſave thoſe which reſpire by the lungs. The ſound of the voice is formed by the action of the *larynx*, on the breath. The larynx forming, in ſome ſort, a capital to the windpipe, conſiſts of capſular cartilages which have a wonderful apparatus of muſcles, and are fitted to act either in union or ſeparately, in the variation and emiſſion of ſounds. The *glottis* and *epiglottis* are, of theſe muſcles, the moſt remarkable. They form the very mouth of the windpipe; and the breath ſeems to become ſonorous when it is impelled againſt their edges. It is by the vibrations which theſe parts, being acted on by the air, reciprocally excite in it, that the ſound is created. The glottis is in the very emiſſion of this, both contracted and dilated as to its orifice, and beſides, has its ligaments alternately ſtretched out and relaxed. The movements of the glottis are known by experiment, to depend on the numerous muſcles

belonging to the larynx. The power of *whiſtling* which reſides properly in the larynx, is common to man and to ſinging birds. Theſe birds uſe the larynx alone in that act: but man employs, alſo, a contraction of the lips, in whiſtling. *Singing*, which conſiſts of ſpeech and the harmonious modulation of the voice, is peculiar to man, and is the moſt elaborate exerciſe of his vocal organs. Many birds and even dogs have been taught to articulate ſpeech: but it is not known, that any brute animal has ever been ſucceſsfully inſtructed to ſing. Voice is uttered from the larynx: but the tongue, the lips, the teeth, the palate, and even the noſe, are all exerciſed in the enunciation of ſpeech. Weeping, ſighing, coughing, ſneezing, hiccupping, yawning are, likewiſe, ſo many peculiar modifications of the human voice.

The natural *heat* of the human body rarely exceeds that which is indicated, when the mercury ſtands at the 96° of the ſcale, in Fahrenheit's thermometer; and is leſs than that of the body of almoſt any other hot-blooded animal. The origin of animal heat has been attributed by Shebbeare, to the preſence of electricity, and the action of the nerves; by Boerhaave, to the attrition of the blood, on the veſſels through which it circulates; by Fryer, to the friction of the elementary ſolids; by Mayow and Crawford, to the abſorption of pure air by the lungs.

The *ſkin* of the human body conſiſts of theſe three membranes, the *corium*, the *reticulum*, and the *cuticula*. The *cuticula*, otherwiſe named the Epidermis, is the exterior covering of the body. It is without veſſels, nerves, or pores: and its texture is exceedingly ſimple. It is of a ſemi-pellucid thinneſs, wonderfully tough, and capable of long reſiſting the power of corruption. It is formed on the embryo, as early as the third or fourth month after conception. Under this, is the mucous membrane, named after him by whom it was firſt diſcovered, *Reticulum Malphigianum*. It is a mucus eaſily ſoluble; and is ſcarcely ever, except in the ſcrotum of a negro, to be obtained ſeparately from the *corium* and the *cuticula*. The *corium* is, univerſally, white; the *cuticula* almoſt univerſally whitiſh and ſemi-pellucid; only, in negroes, ſlightly greyiſh. But the *reticulum mucoſum* is, in different perſons, differently coloured, according to circumſtances. The inhabitants of Europe, of the weſt of Aſia, and of the north of Africa, the Greenlanders and the Eſquimaux have the *reticulum mucoſum*, whitiſh: the inhabitants of all but the weſt of Aſia, have the *reticulum mucoſum* of an olive brown: in negroes, it is black: in all the indigenous natives of America, except the Eſquimaux, it is of a copper colour: in the inhabitants of the iſles of the Pacific Ocean, it is of a browniſh yellow. Yet theſe diſtinctions of colour decline inſenſibly into one another, by an infinite variety of ſhadings. The *corium* is a peculiar membrane, porous, tenacious, ſuſceptible of extraordinary dilatation, of various degrees of thickneſs, and compoſed of cellular ſubſtance at the exterior ſurface much condenſed, more relaxed at the interior where it receives the fat. It is full of nerves, abſorbent veins, and blood-veſſels. It contains likewiſe a prodigious

prodigious number of bags of fat, which continually moiſten the ſkin with an oily matter remarkable for its limpid tenuity. The body is, beſides, covered on moſt of its parts, more or leſs, with hairs. It was diſcovered by Sanctorius, that one capital uſe of theſe hairs, is, to ſerve as conductors of an inſenſible perſpiration, in which a great portion of the excrement of the human body is continually thrown off, at its ſurface. Sweat is different from the matter of conſtant inſenſible perſpiration; being a ſaltiſh aqueous liquid which ſcarce ever iſſues from the body, unleſs when that is agitated by exerciſe, or weak and preternaturally heated by fever. The matter of inſenſible perſpiration, is a permanently elaſtic fluid, nearly of the ſame nature as that which is returned, in breathing, from the lungs. It produces a precipitate in lime-water, and is unfit to ſuſtain combuſtion or reſpiration. It is thought to have perhaps for every different individual, a peculiar odour. It ſhould ſeem that there ſubſiſts a ſtrong analogy between the reſpiration by the lungs, and this inſenſible perſpiration by the ſkin.

By the *ſenſorium and the nerves*, the ſoul immediately exerciſes its power over the organs of the body. It is an obſervation of the illuſtrious Soemmering, that mental ability is, in every claſs of animals, greater or ſmaller, as the nerves are finer and ſlenderer, or coarſer and groſſer in compariſon with the bulk of the ſenſorium. Of all animals, man has the nerves the ſlendereſt in compariſon to the magnitude of the ſenſorium.—

Thus far we have faithfully exhibited the facts and principles of this rational and ingenious ſyſtem of phyſiology, in the narroweſt compreſſion into which we could poſſibly abſtract them. The principles peculiar to Mr. Blumenbach were not eaſily ſuſceptible of ſeparation from thoſe which form the baſis of the ſcience, and are common to him with others. And we wiſhed much rather to put our readers fairly in poſſeſſion of the whole ſcience of this excellent work, and to enable them to judge of its merits for themſelves, than to betray the duty which we undertook reſpecting it, by writing with careleſs uncertainty of its contents, and by pronouncing with a haſty and morally criminal raſhneſs concerning their value. But, the neceſſities of the preſs oblige us here to break off from the completion of our deſign. We break off with the deepeſt regret. Enough has, however, been explained, to ſatisfy thoſe who are maſters in the ſcience, that the book of Mr. Blumenbach is perhaps the beſt compend of medical phyſiology extant; and to indicate to thoſe who may be leſs able to judge for themſelves, that we at leaſt think it ſuch.

The Latin ſtyle of Mr. Blumenbach is vigorous, clear, and not more impure than that of the Latin works of Bacon or of Linnæus; but poſſeſſes nothing of the true Roman eloquence of the writings of Julius Cæſar Scaliger, nor of the grace and purity of the eaſy yet manly proſe ſtyle of George Buchanan.

Vie Polémique de Voltaire; ou Hiſtoire de ſes Proſcriptions; avec les Pièces juſtificatives. Par G——y. 8vo. Pp. 442. Paris, Dentu. An. X. 1802. *Polemical Life of Voltaire, &c.*

IT has been ſaid, and ſaid truly, that "wits are game-cocks to each other." This characteriſtic of literary men was never more ſtrongly exemplified than by the conduct of the extraordinary perſon who is the ſubject of the publication before us. With reſpect to the nature of the work, and the reaſons for giving it to the world, let the author ſpeak for himſelf. "It never," he ſays, "would have appeared had Voltaire ſhewn a proper contrition for his coarſe and bitter attacks on religion and morality; had he not perſiſted to the end in impiety, in groſs indecency, and in the moſt determined malignity to every one who reſiſted his literary deſpotiſm."

"In extreme old age," continues the writer, "we behold him adding bitterneſs to his gall, and aiming freſh blows againſt Chriſtianity, and againſt all who reſpected, or defended it. His genius ſeemed only to regain ſtrength when inſpired by hatred or impiety. How many celebrated names have been the objects of his ſarcaſm and abuſe! An unhappy facility of playing the buffoon, while he poured forth the moſt atrocious invectives, or advanced the moſt abſurd falſehoods, rendered him the amuſement of the frivolous, and made him forget that in the wiſe and the good he could excite only contempt or indignation. Literary diſcuſſion may ſerve to whet the underſtanding, to elicit and unfold the truth. When it is reſtrained within due bounds, it is to be conſidered as a fermentation advantageous to knowledge; but when vengeance, excited by exceſſive ſelf-love, degrades the pen, the great man is eaſily forgotten, we can only recogniſe the feeble mortal beſotted with himſelf.

"The reader will be able to judge of this by the faithful detail which we ſhall give of Mr. Voltaire's controverſies with literary men of every claſs. We have collected the facts, explained any obſcurities, verified the citations, diſcovered his impoſtures, and repelled his ſatire. In ſhort, we have followed him ſtep by ſtep, we have anſwered him, as it were, word for word; always guided by the moſt exact and authentic materials. Let us not be reproached with having diſfigured the writings of Voltaire, or with having imputed to him publications of which he was not the author. Beſides that it is impoſſible to be deceived in his ſtyle, all our citations are from the laſt edition of his works by Crammer. There can, therefore, be no doubt of the fidelity of the picture. The public will there behold the errors of his mind, and the crimes of his heart; will ſee his genius obſcured by the baſeneſs of his motives, and his outrageous language; that philoſophy, ſo much vaunted by himſelf, ſadly eclipſed by clouds of irritability and reſentment; and his moſt ſplendid maxims contradicted by his actions. In fine, they will behold his proteſtations of love and zeal for the happineſs of man refuted by his conſtant and perſevering attacks on the living and the dead. By the friends of Mr. Voltaire we ſhall, no doubt, be accuſed of having written a libel. To this we anſwer, is it *our* fault, or *his*, that a faithful recital of his controverſies, and correct extracts from his works are proper libellous materials?"—Preface, paſſim.

We

We have long been in poſſeſſion of proof, from the works of this too popular writer, that the preſent *accuſation* brought againſt him has a foundation which cannot be ſhaken. To *much* of it even his admirers do not object, and the virtuous and impartial in every land have ſanctioned the *whole*.

The work conſiſts of 22 chapters; the titles of which we ſhall lay before our readers; it will give them an idea of the extent of his literary warfare. If they chooſe to peruſe the work, they will find in it every thing that can confirm what has been ſaid above of the character of Voltaire.

Chap. 1. Jean Baptiſte Rouſſeau. 2. L'Abbé Guyot Desfontaines. 3. Maupertuis. 4. La Baumelle. 5. St. Hyacinthe. 6. Vernet. 7. M. Lefranc de Pompignan. 8. M. Lefranc, Eveque du Puy en Vélai. 9. L'Abbé Nonote. 10. Scipion Maffei. 11. L'Abbé Guyon. 12. M. Freron. 13. Jean Jacques Rouſſeau. 14. M. Warburton, Biſhop of Glouceſter. 15. L'Abbé Cager. 16. M. Larcher. 17. M. Graſſet, of Geneva. 18. Controverſies with Greſſet, Trublet, Bertier, &c. 19. Extravagant commendation of a work by M. Vauvenargues, entitled "Introduction to the knowledge of the human mind." 20. L'Abbé Riballier. 21. Voltaire's Paſtoral Letter to the Archbiſhop of Paris, under the aſſumed name of the Archbiſhop of Canterbury. 22. Communion of Voltaire in the pariſh church of Ferney, his Sermon on that occaſion, Letters between him and the Biſhop of Annecy, &c.

We ſhall conclude this article of our review with a ſtriking contraſt between the temper of a real Chriſtian philoſopher, and this chief of the French philoſophiſts. A certain Graſſet had, profeſſionally as a bookſeller, publiſhed ſome pamphlets which offended Voltaire. Indefatigable in his revenge, and having conſiderable influence in Geneva, this mild and tolerating philoſophiſt obtained a decree of baniſhment againſt the bookſeller. Not contented with this, and hearing that he had taken refuge at Berne, and was noticed by Haller, he addreſſed the following letter to that truly great and worthy man.

"I ſend you, Sir, a little certificate,* which will let you into the character of Graſſet, who has been recommended to your protection. That wretch has publiſhed at Lauſanne an abominable libel againſt morality, religion, the peace of individuals, and ſocial order. It is becoming a perſon of your probity and great talents to withhold from a villain that protection which would do honour to the good. I preſume to confide in your good offices, as well as upon your equity. Forgive this ſcrap of paper, it ſins againſt German etiquette, but is conformable to the plainneſs of a Frenchman, who reveres you more than you are revered by any German.

"A perſon named Leverche or Perverche, formerly preceptor to Mr. Conſtans, is the author of a libel againſt the late Mr. Saurin. He has ſent

* The certificate of baniſhment.

me

me two or three *anonymous* letters in *your name*.* Theſe men are all wretches unworthy of being recommended to the notice of a perſon of your diſtinguiſhed merit.

" I lay hold of this opportunity to aſſure you of the eſteem and reſpect which I ſhall have for you during life."

We ſubjoin the anſwer of Mr. Haller.

" The letter with which you honoured me has hurt me exceedingly.—What! ſhall I ſee a man, rich, independent, courted by the beſt ſocieties, equally applauded by kings, and by the public, and certain of immortal fame, ſhall I ſee that man loſe his peace of mind to prove that a certain perſon had been found guilty of pilfering, and that another had not been found guilty!

" It appears that Providence holds an equal ſcale for all the human race. To you it has been profuſe in riches, and in fame; it was neceſſary that you ſhould have your misfortunes, and the equilibrium has been found in your exceſs of ſenſibility.

" The perſons who are the objects of your complaint would loſe nothing in loſing the protection of a man retired into a corner of the world, and pleaſed in having no public influence or connexions. Here, the laws alone have the right of protecting the citizen and the ſubject. Mr. Graffet inſpects the concerns of my bookſeller. I have ſeen Mr. Leverche Laroche at the houſe of Mr. May, an exile, whom I have ſometimes viſited ſince his misfortune, and who paſſed his laſt moments with that miniſter. If either of them has written letters in my name, if either of them has inſinuated that our connexions have been more intimate, he has done me a wrong which you feel with friendſhip too tender.

" Had wiſhes any power, I would add one more to all the benefits you now poſſeſs—I would beſtow upon you a tranquil mind, which flies from genius, and is indeed not to be compared to it with reſpect to ſociety, but is of infinitely more importance as to yourſelf. Then the moſt celebrated man in Europe would alſo be the happieſt.

" I am, with the higheſt admiration," &c. &c.

Never did the efforts of malignity meet with a more dignified repulſe, never did the faults and foibles of Voltaire receive more keen, and at the ſame time more delicate, cenſure. He who, after the peruſal of theſe letters, is not ſtruck with the ſuperiority of a great and good mind over genius with a corrupted heart, muſt have feelings to which, thank God! we are ſtrangers.

Les Trois Ages des Colonies, ou de leur Etat paſſé, preſent, et à venir. Par M. de Pradt, Membre de l'Aſſemblée Conſtituante. 3 Tom. 8vo. A Paris, chez Giguet et Cie. Imprimeurs Libraires, Rue des Bons-Enfans, No. 6, au Coin de Celle Baillif. 1801. 10s.

The

---

* An *anonymous* letter with a *name* proves that " aliquando dormitat bonus Homerus."

The Three Ages of the Colonies, or concerning their State, paſt, preſent, and to come. By M. de Pradt, Member of the Conſtituent Aſſembly.

THE ſubject of this book is well choſen. The colonies poſſeſſed by the leading nations of Europe form one of the moſt intereſting ſubjects of conſideration to the government and to the ſubjects of thoſe countries who poſſeſs them, as a ſource of profit or loſs, and to every man as a topic of curious and intereſting ſpeculation. It will readily occur to thoſe who are acquainted with the eloquent, and in general well informed work of Raynal, that a production on the ſame ſubject, after his, at leaſt till the ſtate of things be a good deal altered, cannot be very neceſſary. As our author has anſwered this objection himſelf, we ſhall preſent to our readers what he ſays on the ſubject in his preface.

" It was an additional object of mine, (ſays he,) to ſatisfy a wiſh, which has been long entertained—a wiſh that we had it in our power to ſtudy the hiſtory of the European colonial eſtabliſhments ſomewhere elſe than in a work of great celebrity indeed, but which has the inconvenience of placing the moſt luminous information by the ſide of repreſentations highly pernicious, eſpecially for youth, whoſe head it cannot furniſh without endangering their heart. An extract has long been deſired of the work of Mr. Abbe Raynal, purified from all the licentiouſneſs, and all the ſallies againſt the moſt ſacred objects, in which that author has too often indulged himſelf. It is this wiſh which we have endeavoured to ſatisfy in the firſt part of the preſent work; which limited ſtrictly to the political relations of the colonies, exempt from every conſideration contrary to good principles, includes every thing which the man who is moſt curious to learn the hiſtory of the European eſtabliſhments can deſire to know, and preſents it under an aſpect as ſafe for the morals as inſtructive for the underſtanding. How much it is to be regretted, that the Abbé Raynal has not ſpared another that labour, either by reforming himſelf, or, what would have been ſtill more to be deſired, by confining himſelf to his principal object, to that which alone can intereſt in the ſubject, and which alone is looked for—the Hiſtorical Delineation of the European Eſtabliſhment in the two Indies. What pity, that with conceptions the moſt noble, and information the moſt extenſive, he ſhould have mixed inſulting declamations againſt the ſafeguards of ſociety, religion, and civil authority; and that, carried away by a zeal too much at that time in faſhion, he ſhould have continually interrupted his narrations with epiſodes of anger, or of impiety, which provoke ſome readers, deter others, and may miſlead many. Unfortunately that rage was a ſubject of glory in the age in which he wrote, and he has ſacrificed to that glory the real glory which others would have reſerved for him, if he had been more reſerved himſelf." " But theſe errors, (continues our author) and they were great, the Abbé Raynal has repaired by the moſt ſincere repentance. We have ſeen him deplore the abuſe of his principles, ſigh to behold them perverted by applications which never entered into his mind, labour to ſtop their progreſs, and abjure, by a ſolemn declaration, the ſhare which they wiſhed to attribute to him in the Revolution."

The firſt volume contains the *hiſtory* of the colonies. The plan which

which M. de Pradt follows is this: he traces the operations of the different countries in Europe, which have colonial eſtabliſhments, from their firſt attempts to make diſcoveries, or ſettlements, to the preſent time. To the hiſtory of the eſtabliſhments of each of theſe countries a ſeparate chapter is aſſigned. The Portugueſe are taken firſt, as being the earlieſt adventurers in this ſpecies of national enterprize. Next come the Dutch; after them the Engliſh; then the French; then the Spaniards: and a few ſentences, in the end of the chapter allotted to the Spaniards, are beſtowed upon the comparatively inſignificant ſettlements of the Danes and Swedes. The order which he has followed in giving the hiſtory of the eſtabliſhments of each country is geographical, not chronological. He begins with the weſtern coaſt of Africa in each chapter; details the ſettlements, or attempts at ſettlements, which have been made by each country there; proceeds round the Cape of Good Hope, paſſes into the Southern Ocean, thence to the Continent of India, and from thence to the Iſlands. From this he proceeds acroſs the Atlantic, and beginning with the ſouthern part of America, advances to the north, taking both Continent and Iſlands as he goes along.

His detail of circumſtances is neceſſarily ſhort. Yet every thing of material conſequence is included too. The circumſtances in the ſtate of the mother country, which led to the making of ſettlements, and the time when each was made, are related. An account is given of the nature of the government of each colony, the number of its inhabitants, its produce, as far as effects commercial and political intereſts; the amount of its returns to the mother-country, and all the advantages and diſadvantages to the mother-country connected with the poſſeſſion. It is in general to be remarked, that they are the circumſtances which form the political ſtate of the colonies, which alone enter into the plan of our author's hiſtory; and every detail reſpecting the natural hiſtory of the country, or the manners and condition of the inhabitants, which does not affect the former ſubject, is ſuppreſſed. To each chapter a ſort of recapitulation is ſubjoined, which briefly ſets before you, in one view, the ſum of the poſſeſſions at preſent retained by each country in Europe, and contraſts it with what it once was, in the caſe of thoſe who have loſt any of the foreign dominions which they originally poſſeſſed. Our readers will be gratified with the ſummary of the chapter on the Britiſh poſſeſſions.

"Here cloſes the circuit which the immenſe extent of the Engliſh eſtabliſhments has obliged us to traverſe. Arrived at this point, let us ſtop, to mark well its proportions, and the aſpect of the whole.

"England occupies the beſt European eſtabliſhments on the coaſt of Africa. Her tranſportation of negroes equals, nay ſurpaſſes, that of all the other nations united; it amounts to forty thouſand heads; of which ſhe ſells more than a half to ſtrangers.

"She is miſtreſs of St. Helena, of the commerce of the Red Sea, and of the Gulph of Perſia. She occupies the two coaſts of Malabar and Coromandel,

mandel, and mighty kingdoms in the heart of the country: ſhe has there completely annihilated the French and the Dutch, whoſe poſſeſſions the events of the war have conſigned to her. She is eſtabliſhed in Sumatra. The annual revenue of all theſe eſtabliſhments amounts to two hundred millions, of which eighty-ſix are transferable to Europe.

" England carries on too the chief commerce of China.

" Her colonies in the Weſt Indies yield 100 millions.

" She poſſeſſes Canada, Nova Scotia, and the rich fiſheries of Newfoundland.

" What is wanting to this immenſe accumulation of property and riches, to this load, almoſt oppreſſive, of proſperity? Nothing, unqueſtionably: and yet England has found the means of adding to it the moſt important advantages: for, on the one hand, the Cape of Good Hope has put into her hands the keys of the Eaſt, and the power of opening or ſhutting the gates of it at her pleaſure; and on the other, the empire of Tippoo Saib has juſt fallen, and completed the poſſeſſion of the peninſula of India.

" Batavia, which cannot eſcape her, will give to her the whole of the Moluccas, of which the ſmalleſt are already in her power.

" It is evident that ſhe will complete the univerſal empire of India, and that ſhe will render it excluſive, when ſhe pleaſes, by the conqueſt of Manilla, which has no longer any communication with its metropolis, and of courſe no more aſſiſtance to expect from it.

" In America ſhe approaches the Spaniſh Continent, by her eſtabliſhments at Honduras, and the poſſeſſion of the iſland of Trinidad. She takes the place of the Dutch in Surinam; ſhe has got poſſeſſion of St. Lucia, of Martinique, of all the French and Dutch ſmall iſlands, capable of being guarded with little trouble, by ſhips alone; and from which ſhe has the power of domineering over the other colonies. She has expelled the French from their laſt retreats of Newfoundland and St. Pierre; ſhe reigns over the vaſt continent of Canada.

" England, then, prevails over all countries in reſpect of colonies. She has nothing of her own to loſe, at the pacification, which we can foreſee; ſhe cannot, on the contrary, but gain. The cauſes and the conſequences of this preponderance will form the ſubject of a deep inveſtigation."

In the concluding chapter of this volume there is an account of the general produce of the European colonies; and tables of that produce are drawn up, firſt for each country, and then for Europe in general. For example, the following is the table of colonial produce for Great Britain.:

		Livres.
" 1.	From the Weſt Indies - -	100,000,000
2.	From the tranſportation of negroes -	15,000,000
3.	From Canada - -	6,000,000
4.	From the Spaniſh American Continent	25,000,000
5.	From Newfoundland - -	50,000,000
6.	From Brazil, by Portugal - -	7,500,000
7.	From the Eaſt Indies - -	200,000,000
8.	From the United States - -	60,000,000
	Total,	463,500,000"

His

His principle of eſtimation is this, to reckon every thing which the colonies import into the mother country, and to deduct every thing which the mother-country ſends to the colonies in return, and then the balance is the net produce of the colony in favour of the mother-country. In this account items of a very different kind are included. For example, in the article East Indies are comprehended the remittances to the Company, as tribute and taxes, the ſales of the Company, and the fortunes brought home by individuals. The general table for Europe is as follows:

" Portugal - -	£71,500,000
Holland - -	36,000,000
England - -	433,500,000
France - - -	190,000,000
Spain - -	336,000,000
Sweden and Denmark -	10,000,000
Total,	1,107,000,000"

This abridged hiſtory of the European colonial eſtabliſhments ſerves only as an introduction, or ground-work, to the diſcuſſions which fill the two ſucceeding volumes. Firſt are ſtated ſome remarks and principles reſpecting the nature of colonial eſtabliſhments in general. The following brief ſketch will give ſome idea of them. Colonial eſtabliſhments are made from different cauſes: there are two circumſtances which diſtinguiſh the colonies eſtabliſhed by the nations of Modern Europe, from thoſe planted by Greece and the other nations of antiquity; the Moderns retain their colonies in ſubjection to the government, and confined excluſively to the trade of the mother-country; the Ancients gave to their colonies complete independence with regard to their government, and complete freedom with regard to their trade: colonies are to be regarded merely as a ſort of eſtates, cultivated for the benefit of the mother-country; they differ in importance according to the facility of keeping them,—their convenience as military poſts,—and their fruitfulneſs as correſpondents in commerce. Colonies fulfil their deſtiny in regard to the mother-country by producing for her raw materials, and conſuming her manufactured goods. The intereſt of the mother-country is to make the colonies produce as much as poſſible, and conſume as much as poſſible: the intereſt of the colonies is to find the beſt market for ſelling their productions, and the cheapeſt for buying the materials of their conſumption: maritime force is an object of firſt conſequence with regard to colonial poſſeſſions; a much ſtronger principle of ſuperiority than mere continental power: ſuperior capital and ſkill in manufactures is the ſecond principle of colonial ſuperiority, the principle which binds the moſt ſtrongly toward the mother-country her own colonies, and attracts towards her thoſe of other countries: excluſive companies eſtabliſhed for carrying on the commerce of the colonies are extremely unwiſe; they are monopolies againſt both the colonies and the mother-country; they are expenſive

penſive and waſteful far beyond the practice of private traders; out of fifty-eight which have been eſtabliſhed in Europe, forty-ſix have ruined themſelves and the trade, eight have been ſuppreſſed, four only have ſupported themſelves and ſucceeded, and ſcarce any ſtate of circumſtances in a country can be imagined wherein they can be neceſſary. Negro ſlaves are a requiſite indiſpenſible for the cultivation of the Weſt India Iſlands.

As this laſt point has given occaſion to ſo much diſcuſſion in this country, we ſhall endeavour, in a few words, to give our readers ſome idea of the argument of M. de Pradt on the ſubject. The queſtion, he obſerves, is not, whether good or wiſe men would have begun ſuch a buſineſs, any more than whether good or wiſe men would have taken, in the manner the Europeans did, the countries which the ſlaves now cultivate; but whether, as things are now ſituated, it is poſſible for Europeans, without great evils, either to give up the country, or the ſlaves which cultivate it. He aſſerts that ſlaves are ſo neceſſary to the Weſt India Iſlands, that the deliberation whether ſlavery ſhall be aboliſhed, is exactly the ſame with the deliberation whether theſe poſſeſſions ſhall be abandoned. The natives are a race too feeble to labour: European conſtitutions cannot bear to be expoſed in that climate: there are no other then by whom that country can be cultivated but negroes. But can it not be cultivated by negroes free? Free negroes will not labour: they have no motive: their paſſion is for repoſe; and their wants are ſo eaſily ſatisfied, that the wild herbs of every field are almoſt ſufficient. The dreadful effects too, of ſetting men in their ſtate of cultivation free, have been deplorably exhibited by the French Revolution: they are not free at home, but under the ſtricteſt coercion of their chiefs; and beſides, they are ſcattered in ſmall numbers over an immenſe extent of a wild country: in the Weſt Indies they are collected in great bodies, in a comparatively ſmall and well cultivated country; this difference is of prodigious conſequence. There is a vaſt variety of diſpoſition, as there muſt be, in the different tribes of people ſcattered over the immenſe continent of Africa; ſome are gentle, and attached to their maſters by kind treatment, others are ferocious, and no treatment can tame them. Would you let looſe the fierce as well as the mild? The ſtricteſt laws, however, he ſays, ought to be eſtabliſhed, not only to protect the ſlaves from cruel treatment, but to ſecure a kind and generous behaviour toward them. Before the Revolution, the treatment of ſlaves, in the French colonies, he ſays, was very nearly as gentle as it was poſſible to be; and that the progreſs of population naturally brings with it this gradual reformation. While the planters were thinly ſcattered, they had no neighbours to ſee their good or bad behaviour; but now the cenſorial eye of neighbours all around them compels them to be more watchful over every part of their conduct; and the morals of the Weſt India planters are improving faſt. Such being our author's opinion of the neceſſity of the ſlave trade, and the ſlaves being, eſpecially ſince the French Revolution,

Revolution, in ſuch a diſpoſition to revolt, he condemns with the greateſt ſeverity, the diſcuſſions on the ſubject, which have been made in Europe, and particularly in England; they are incentives of the moſt effectual kind, he ſays, to repeat every where the bloody ſcenes which have been exhibited in St. Domingo. Our readers, we think, will be obliged to us to preſent them with a few ſentences of what he ſays concerning the ſupport the queſtion has met with in this country, and particularly from Mr. Pitt.

* * * "The Engliſh Government has given room to believe that they had a ſecret intention to ſacrifice the colonies of America to thoſe of Aſia; the Weſt Indies, where they once were, and might be again, in a ſtate inferior to the French, to the Eaſt Indies, where they reign without a competitor and without a rival. But that plan is devoid of all probability; it implies too many difficulties, too many changes, too much oppoſition, and too great a loſs for England, ever to have been ſeriouſly adopted by a council of men as celebrated for their wiſdom as thoſe who compoſe the Britiſh Cabinet." * * * "We will confeſs it—it muſt be in the nature of a bad cauſe to ſink men below themſelves, as in the nature of a good one to raiſe them in the ſame proportion; but we have not found, in the debates to which that queſtion has given riſe, the orator, who, on all other occaſions, commands equally the admiration of his hearers, and the ſuffrages of the ſenate, of which he is the ſoul." * * * "That diſcuſſion has produced, accordingly, rather an abſurd effect, that of ſhewing in the minority a miniſter who is ſovereign arbiter of the majority, of ſhewing him abandoned by his uſual ſupporters, and combating in the midſt of his habitual enemies. One might even go ſo far as to accuſe the miniſter with having allowed himſelf to be hurried beyond that calmneſs and dignity which are the diſtinguiſhing attributes of his noble character, with employing, in that diſcuſſion, too great a quantity of oratorical figures, familiar to thoſe men, of whom he is the moſt formidable enemy, and ſimilar in all reſpects to thoſe which have lighted up the flames that are raging in the colonies. As for Mr. Wilberforce, he has exceeded all bounds, and we ſhould be not a little embarraſſed to point out the exact ſhade of diſtinction between his ſpeeches and thoſe of Briſſot."

After theſe general topics are diſcuſſed, the ſubject of the European colonies includes theſe three queſtions: What is the actual ſtate of the nations of Europe in theſe places? What are the probable conſequences of that ſtate? What are the means of obtaining the greateſt degree of good to Europe from the colonies, and ſuſtaining the leaſt evil? The examination of theſe queſtions occupies the remainder of the book.

The firſt topic includes not only an account of the territory, the inhabitants, and the produce of the colonies of each of the European ſtates, but the moral relations which ſubſiſt between the two parties, the ſentiments of good, or of ill-will which they bear to one another, and the conduct, conciliatory or revolting, which on either ſide they have maintained. The faults of the mother-countries with regard to the colonies have been, 1ſt, the indulgence of unreſtrained avarice with regard to them, in graſping at the beginning with inſatiable

able avidity at the greateſt poſſible acquiſition of territory, and at every point of the whole period ſince in ſqueezing from them every thing which they had it in their power to extort. 2d. The neglect, in the caſe of all the mother countries except the Engliſh, of making their navy keep pace with their foreign eſtabliſhments. 3d. The diſregard they have had of the ſpecies of population acquired by the colonies, ſending not their virtuous citizens, but their condemned malefactors. 4. The folly of eſtabliſhing a government reſembling their own, in places where all circumſtances were ſo widely different; of having ſucceſſions of governors, who never followed the plans of one another, who are removed from their office before they have well had time to learn the duties of it; for redreſs againſt whom expenſive and troubleſome recourſe muſt be had to the mother-country, by whoſe inhabitants the inhabitants of the colonies are always treated with a ſpecies of moſt impolitic contempt. The fifth remarkable error of the European nations in their conduct towards their colonies is, in making them conſtantly the field of their wars. The ſixth conſiſts in oppreſſing them with reſtrictions and excluſive companies.

The anſwer to the ſecond grand queſtion, What will be the conſequence of the preſent ſtate of things between the colonies and the mother-countries, is, that the colonies will neceſſarily become detached from the mother-countries; that it is in the nature of things that they ſhould detach themſelves as ſoon as their population puts it in their power; that the preſent ſtate of the mother-countries at home, and their behaviour to their colonies, is ſuch as to accelerate that event; and, in particular, that the effects of the French Revolution have been powerful in bringing it forward. Next, enquiry is made, Since the ſeparation of the colonies is an event inevitable, what is the manner in which it ſhould be permitted to take place. A ſudden and involuntary revolt, our author thinks, would have very deplorable effects; if executed by the ſlaves, the maſſacre of the whites, of the people of colour, of one another, and the deſtruction of property would be the neceſſary conſequences; ſhould it be done by the whites, the evils would not be inconſiderable, the different iſlands would not act together with that unity which the ſtates of America did; much loſs muſt be ſuffered both of blood and of property; and towards the mother-country the complete loſs muſt be ſuſtained of that reſpect and affection which otherwiſe ſhe would naturally receive. All theſe evils are avoided, and many advantages gained, by a premeditated and well-arranged gift of independence from the mother-countries to the colonies.

Several modes may be conceived in which the ſeparation of the colonies from the mother-countries may take place. One country, as Spain, may feel the burthen of retaining its colonies in dependence greater than it is able to bear, and voluntarily throw it off: the example of this will neceſſarily bring on the ſame thing with regard to the other colonies. Spain may open her colonies to her friends

and allies the French: this is ſuch a change as cannot fail to bring after it others: England, to indemnify herſelf for the expence of a war, may conquer Spaniſh America, and, unable to retain it in dependence, ſet it free: the nations of Europe may voluntarily abandon the colonies: the colonies may eſcape from them by revolt: they may be taken by one nation from another, and ſet free, as the Engliſh have done with ſeveral in this war. The nations of Europe, poſſeſſing colonies, may, by a congreſs, agree together upon a plan of ſetting all independent at once, and placing them in ſuch a ſituation as may be moſt advantageous both for the new countries and for the old. All the other modes are attended with very evil conſequences, our author ſays, except this laſt.

The laſt volume of his book is employed in delineating the plan which he thinks ſhould be followed in this new arrangement of the colonial poſſeſſions of Europe. For this, however, we muſt refer to the volume itſelf, as it would be impoſſible for us to make it intelligible in ſuch an abridgement as we could afford to give. It may be proper, however, to mention, that he excepts from the ſyſtem of independence the Britiſh dominions in the Eaſt Indies, and thinks it is for the advantage of Europe at large that the dominion and the commerce of that country ſhould belong excluſively to Britain.

The intelligent reader of the imperfect extract which we have preſented of this book, will neceſſarily conclude, that the diſcuſſion of ſo many important topics connected with the intereſting ſubject of the European poſſeſſions abroad, cannot be read without conſiderable pleaſure and profit both. Our teſtimony coincides with this judgment. We give the author praiſe for the number of topics connected with the ſubject, which he has brought forward. The intelligence with which he has diſcuſſed them is in moſt places far from common. We would not be underſtood as ſubſcribing, by any means, to ſeveral of the opinions which he has advanced; but this we will ſay, that he has often afforded us information, even on thoſe points in which we thought we had reaſon to differ from him. In point of ſtyle the book has not the merit of that of Raynal, but it is neither obſcure, affected, nor inelegant.

Hiſtoire de Bonaparte, Premier Conſul, Depuis ſa naiſſance juſq' a la Paix de Luneville. Suivi de ſes Actions remarkables, Reponſes & Traits ſublimes, avec les Anecdotes relatives a ſes differentes campagnes. En 2 tom. 12mo. A Paris, chez Barba, Libraire Palais du Tribunat, Galerie derriere le theatre Français. An. 9. 1801.

Hiſtory of Bonaparte, Firſt Conſul, from his Birth to the Peace of Luneville.

THIS book, as indeed its title-page pretty clearly announces, is a tribute offered to the vanity of Bonaparte. It is written entirely in the ſtyle and with the air of a panegyric. This is only what

what was to be expected. In France, at preſent, it may very reaſonably be ſuppoſed, that it would not be accounted very delicate to write in a different ſtyle concerning the firſt magiſtrate. We believe too, that it would not be very ſafe.

If Alexander the Great, whom Bonaparte has had the weakneſs, ſometimes, to ſhew that he wiſhed to be thought to reſemble, judged right when he refuſed to be painted by any but Apelles, it would be wiſe in Bonaparte to conſider a little beforehand who it is whom he encourages to become his biographer. Though the preſent publication be intended for a panegyric, we cannot ſay that it has contributed in a very great degree to increaſe our admiration of its hero; and the public will eaſily believe of us that our admiration of him is not yet at ſuch a height as to be incapable of any augmentation. The publication gives all the information which the public is already in poſſeſſion of from the journals of the day, and certainly in a more commodious form, becauſe it is collected together. We are not of opinion, however, that the ſtock is much increaſed. All the particulars in the Hiſtory of Bonaparte, about which we were at a loſs before, are equally obſcure to us now. And no great proportion of that ſcepticiſm, which haunted us, reſpecting the reported ſublimity of his mind, is yet removed. That, of affairs, at the head of which Bonaparte was placed, great iſſues in favour of France took place, is known to all the world; it is the buſineſs of his panegyriſt to put it beyond a doubt, that theſe were entirely owing to Bonaparte. But in our opinion another adventurer in that kind muſt come after the preſent, before this effect be completely produced. It muſt be confeſſed, however, independently of his panegyriſt, that we have all the evidence for Bonaparte being a great man, which we have for ſeveral favourite heroes both in ancient and modern hiſtory; that is, ſucceſs in the conduct of great affairs.

The great end of writing the life of a man, whoſe actions muſt appear in hiſtory, is to ſupply that which hiſtory muſt omit. Hiſtory reſpects a nation, and records that chain of actions which influences the fortune of the nation; but cannot deſcend to ſuch of the actions of any individual as are unconnected with that fortune. Very often, however, the moſt inſtructive part of the hiſtory of the individual is that which has no immediate connection with the hiſtory of the nation. And biography is one of the moſt valuable ſpecies of compoſition. When we took up, accordingly, a book having for its title, *The Life of Bonaparte*, we did expect ſome very intereſting information. We expected, in the firſt place, to hear from what ſort of people he was ſprung; we do not mean whether high or low born, but whether wiſe or fooliſh, virtuous or vicious. For, as moſt men receive the earlieſt, and not the leaſt important part of their education from their parents, the character of theſe relations is, in our opinion, no inſignificant paſſage in the hiſtory of any individual. In the ſecond place, an exact delineation of the education of a man whom we admire, is, in the opinion of every body, one of the moſt im-

portant pieces of information which they can receive. Could we trace, in the hiſtory of a great man, the ſteps by which a penetrating, ſound, active, magnanimous, and beneficent mind is formed, we might with ſtronger hopes aſpire to become of ſuch a character ourſelves, or to raiſe to it thoſe of whoſe minds we may have the forming. After the education, of all the parts of a man's life, whoſe eminence is of his own creating, the paſſage from obſcurity into notice is the moſt intereſting. This in moſt caſes is the moſt difficult ſtep of the whole. Many a man who is qualified to run a brilliant career, were he beyond this bar, can never ſurmount it. The means, accordingly, by which this important tranſition is effected, and whether they were entirely of the individual's own creating, or if he was to any conſiderable degree aſſiſted by chance, are circumſtances which ſhould engage the moſt curious enquiry of the biographer.

Not even the names of Bonaparte's parents are recorded by his biographer. Of his education all that we are told is, that he was early conducted into France, and obtained a place in the military ſchool of Brienne. And, our author adds, "the careful education which he there received, developed in him the firſt buds of genius and abilities." A few anecdotes of him at theſe years are mentioned. He had a little garden, which he fortified againſt the attacks and intruſion of his companions, and ſpent there almoſt all his hours of recreation, with books of philoſophy or mathematics in his hand. The only kind of plays which he liked were thoſe which required calculation, and exhibited a picture of military operations. He maintained an aſcendancy among his companions. From the military ſchool of Brienne he removed to that of Paris. While here, we are told, he was an enthuſiaſt for the liberty of the Corſicans, and was employed in compoſing a poem upon it. He had a friend, the Baron L—r, to whom he was particularly attached. The ſeverity of his manners having created him enemies, he one night imagined his companions were to break into his chamber and murder him. He told L—r that, becauſe he was his friend, he was implicated in the ſame proſcription, and invited him to join him in his chamber, that they might defend themſelves together. They prepared, and waited for the attack, but none was made. There are two pretty characteriſtic anecdotes, which we ſhall give in the biographer's own words.

"The ſcholars of the military ſchool were at that time all confirmed in the ſame day, and it was the Archbiſhop who adminiſtered the ceremony. He comes up to Bonaparte, and aſks him, according to cuſtom, his baptiſmal name. He tells it, with an aſſurance which formed a great contraſt with the timid and humble air of his companions. The name, rather an uncommon one (Napoleon) was not heard by the Archbiſhop. He makes him repeat it. Bonaparte repeats it with a little ill-humour. The grand vicar ſays to the prelate, '*I do not know that ſaint.*' '*By heaven, I believe it,* ſays Bonaparte, *he is a Corſican ſaint.*'

"His

" His friendſhip with L—r experienced a little relaxation. That gentleman did not form an excluſive conjunction with him, he connected himſelf with ſome other companions a little relaxed, whoſe principles Bonaparte diſliked. He ſaid one day coldly to L—r, Sir, you have connections of which I do not approve: I have ſucceeded in preſerving your morals pure, and your new friends will ruin you. Chuſe between them and me. I leave you no alternative. You muſt be a man, make your reſolution. L—r inſiſted in vain that he was deceived, that he was always the ſame, always his friend. Bonaparte, thinking himſelf ſure of his fact, repeated always, chuſe, Sir, chuſe, and look upon this as a firſt admonition. A little time after he repeated the ſame thing to him: always the ſame anſwer from L—r. At laſt, he ſaid to him dryly, Sir, you have deſpiſed the admonitions of friendſhip, that is to renounce mine: never ſpeak to me again in your life."

This is the whole of the inſtruction we receive from this biographer reſpecting the education of Bonaparte. He remained in obſcurity, a ſimple, voluntary cadet of artillery, till the ſiege of Toulon. On that occaſion his activity and zeal were obſerved by the two repreſentatives of the people, Barras and Freron, who were ſent to ſuperintend the operations of the ſiege; and they made him a general of brigade. The next appearance he makes in public was when he went to Paris, a little time after, to remonſtrate againſt a propoſition which had been made to remove him from his corps, and place him among the infantry. Hurt with the little attention paid to his remonſtrance, he ſolicited permiſſion to retire to Conſtantinople, which was equally refuſed him. The time when he next appears is that which ſeems to have decided his fortune, the celebrated 13th of Vendemiaire, when he was the firſt man, after Menou and Raffet had refuſed and reſigned their commiſſions, whom the Convention could find ready to order his men to fire upon the inhabitants of Paris. He exerted himſelf ſo powerfully under Barras in behalf of the Convention, that the higheſt offers of preferment were held out to him. The conſequence was, that he was appointed to the command of the army in Italy. We have here an account of two ſteps in Bonaparte's aſcent; the firſt gained by a zealous performance of his duty, the ſecond by being a prompt tool to execute the bloody mandates of an abominable crew, who endeavoured to carry into execution, againſt their fellow citizens, the renunciation of that conſtitution by which they poſſeſſed their authority. And this is all the poor, unſatisfactory account, offered us by this author, of the parentage, education, and paſſage from obſcurity into notice, of Bonaparte. We have dwelt upon them at greater length, becauſe they appear to us of the utmoſt importance, and becauſe they are the points about which biography ought to be particularly concerned.

The courſe of Bonaparte, from the time when he was placed at the head of the army of Italy, has been public and brilliant. Our author recounts the facts pretty nearly as they are known to the world already. But he leads us very ſparingly into acquaintance with his hero, by thoſe characteriſtic ſtrokes, which a biographer of genius

always knows how to give; he excites no intereſt whatever in his fortune; and never furniſhes any other proof of the ſhare Bonaparte had in producing the great events he records, but that ſuch events happened, and Bonaparte was commander in chief. A merely naked journal is given of the two firſt campaigns of Italy, which might very well have been culled from the papers of the day. The author ſubjoins a chapter of anecdotes. And it is his plan to ſeparate theſe from the chain of facts which compoſe the life of his hero. We do not entirely approve of it. It may be difficult to find a proper place for ſome anecdotes in the courſe of the ſtory: but they never fail to have the beſt effect when ſo introduced; and a little addreſs and care will, in general, ſucceed in finding a place for all that are of any importance. There are only two of theſe anecdotes which have any conſiderable weight in proving Bonaparte to be really a ſuperior man. When at Nice, while he was only a general of brigade, one of his friends had occaſion to call upon him in the night for ſome inſtructions, and thinking him to be ſtill in bed, knocked gently at the door, but found him dreſſed and buſy at a table covered with maps, plans, and open books. What, ſays his friend, are you not in bed? No, replies he, you ſee I am up. How, ſays the other? Why, replies he, when I have ſlept two or three hours, it is ſufficient. The other anecdote is, that being in the houſe of a friend a few days before his departure for the army of Italy, he ſketched from memory a plan which he had already meditated and drawn up for the campaign. So much is ſtudy and forethought, and meditation, thrown out of the practice of the men of the preſent day, both in great matters and in ſmall, that the man who makes uſe of them cannot well fail to go before his competitors.

No other account is given of the origin of the expedition to Egypt, but that Bonaparte returned diſguſted from the Congreſs at Raſtadt, and projected it. We are told the names of the towns which he took in Egypt, and the numbers of men with whom he fought; but no idea is conveyed to us of the peculiar nature of a warfare in that very peculiar country. We are aſſured that Bonaparte fully gained his object by his expedition to Acre, which was only to ſtop the march againſt him of the Turkiſh army. And his departure from Egypt is related without a ſingle reflection.

In the account given us of the cabals and conteſts of the factions at Paris, after he came home, till they ended in his election to the conſulſhip, no facts are diſcovered but the vulgar ones, which are already known to every body. The beſt written part of the book is the hiſtory of the campaign which ended with the battle of Marengo, and the peace of Luneville. The author appears to have been preſent in this campaign, and deſcribes the operations in a manner both more diſtinct and more intereſting than he deſcribed thoſe which precede.

There is one excellence in Bonaparte as a commander, of which this work affords ſufficient proof, his ſkill in inſpiring and keeping up

up the enthuſiaſm of his ſoldiers, by flattering their vanity, and participating in their dangers and hardſhips. And the chief characteriſtics of his mind, which may be collected from this account of him, are, a certain fiery, and at the ſame time ſullen, impetuoſity, and a preſumptuous confidence which knows no bounds.

De l'Egypte après la Bataille d'Heliopolis, et Conſiderations generales ſur l'Organiſation phiſique et politique de ce Pays. Par le General de Diviſion Reynier. Avec un Carte de la Baſſe-Egypte. 8vo. Pp. 288. Paris, Charles Pougens, Imprimeur-Libraire, quai Voltaire, No. 10. An. X. 1802.

Of Egypt after the Battle of Heliopolis, and general Obſervations on the phyſical and political State of that Country. By General Reynier.

THOUGH we have not a few objections, and thoſe not very ſlight ones, to ſtate againſt this book, we do not heſitate to recommend it to our readers; becauſe there is a good deal of information in it, which is curious and intereſting, and becauſe the miſrepreſentations, which it contains, are ſuch as cannot much miſlead any body in this country. It will be moſt convenient, with regard to the few obſervations which we mean to make on the publication, to conſider it as divided into three parts: 1. The obſervations on the phyſical and political ſtate of the country; 2. The events and tranſactions which took place with regard to the French army, between the period of the battle of Heliopolis, and the arrival of the Engliſh army on the coaſt of Egypt; 3. The operations of the two armies till the fall of Alexandria, and the final evacuation of Egypt by the French.

The moſt inſtructive by far of theſe three parts is the firſt. The general writes like a man who is capable of ſpeculating concerning ſuch ſubjects, and they are ſubjects of the higheſt importance; and like a man who has been at pains to inform himſelf concerning the topics of which he treats. Firſt a deſcription is given of what he calls the phyſical organization of the country. This comprehends the account of its climate, and of its terreſtrial ſurface, taken both in a geographical and phyſical point of view The ſituation and extent of its mountains and plains, deſert and cultivated ground; the ſituation, nature, and extent of its river, lakes, and ſea; the nature of its ſoil; the quantity and nature of the produce of that ſoil, and the manner of its cultivation; are deſcribed in a manner that has not been rendered ſuperfluous by any preceding deſcriptions that we have received. Immediately following this deſcription of the country, is deſcribed the ſpecies of warfare which the French adopted, as beſt ſuited to the nature of that country; and there are not many readers who will not be intereſted with the information communicated concerning the means employed to provide for the ſecurity, and to enſure the ſubſiſtence, of the army, in a country ſo very

different, in almoſt every reſpect, from thoſe in which Europeans have been accuſtomed to carry on war. A particular and inſtructive account, of the various ſpecies of inhabitants of Egypt, concludes this part of the book. It includes an account of the ſtate of civilization, the manners, character, and employments of the Arabians, or wandering tribes; of the fellahs, or cultivators of the ground; and of the inhabitants of the cities. Theſe laſt, he ſays, are a mixture of ſeveral races, of very different origin, manners, and religions. They conſiſt chiefly of artiſans, of traders, of proprietors of land who live on their rents, of the chiefs of religion, and the military chiefs belonging to government. This part likewiſe contains an account of the Mamelukes, and of their government.

Of the two remaining parts of this work we are not prepared to ſay ſo much in praiſe. The firſt, after a narration of the ſchemes of Kleber, and of the aſſaſſination of that general, relates the elevation of Menou to the chief command, and deſcribes his proceedings. He is repreſented as commencing under the influence of a violent averſion to Kleber; in conſequence of which, he wiſhes to reverſe in every thing the plans of his predeceſſor, and remove from him the perſons entruſted, and employed, by that commander. His arrangements, both with regard to the army and the people of the country, are deſcribed, and repreſented as equally unwiſe. Jealouſies and diviſions, are ſaid to have ariſen from his intrigues. We are told that he was ignorant, and acknowledged his ignorance, and yet would not take advice. The ſoldiers became diſcontented, their pay and proviſions were not regularly furniſhed, and every thing went wrong. We ſaid, we were not prepared to give praiſe ſo implicitly to this part as to the former; becauſe we are not ſufficiently inſtructed to ſay, whether or not the repreſentations be perfectly juſt. Things of no ſmall importance are here aſſerted; a little time yet is wanting, to aſcertain to people at a diſtance, whether theſe aſſertions be completely correct.

We are not prepared to give praiſe to the laſt part of the book, the account of the campaign between the Engliſh and French, becauſe we are convinced it is an account which communicates falſe ideas of the tranſactions. We do not wiſh to be illiberal; we grant it to be excuſable, that an officer of high rank in the French army in Egypt ſhould write with partiality to himſelf, and to his countrymen; we doubt not that a Britiſh officer would do the ſame. But we think it is exceeding the bounds of excuſable partiality to hear a man declaring, with regard to this Egyptian war, "that the Engliſh government and generals, as well as their ſoldiers, dreaded the approved bravery, and the ſpirit, inured to conqueſt, of the army which they had to combat." Such is the manner in which the account is given of all the tranſactions between the Britiſh army and the French, that, as we read on, we were inclined to think the Britiſh worſted in every engagement, till at the end we found the French to be completely reduced, and compelled to evacuate the country. The intention

tention of this part of the book is, to hold out to the world, that the Britiſh, though greatly, as the author ſays, ſuperior in numbers to the French, were indebted for the whole of their ſucceſs to the miſconduct of Menou; that the Engliſh acted neither with ſkill, vigour, nor bravery; and that if the French had been conducted by an officer of but an ordinary degree of merit, the concluſion of the war would have been very different. We think we can beſt give our readers ſome conception of the particular nature of the repreſentation here communicated of the war in Egypt, by tranſcribing the abridgment of it, afforded by our author himſelf, at the concluſion of his volume.

"Thus terminated the expedition to Egypt. So true it is, that a leader without ability deſtroys, by his individual influence, every advantage entruſted to him. But few armies, certainly, have a better title to admiration, than that of the Eaſt. Tranſported into a diſtant country, the fatal event of the naval engagement of Aboukir places a barrier between them and their country; they are not diſcouraged, a rapid march carries them into the heart of the country; all their ſteps are there marked with victory. Every day offered to them fatigues without number, dangers continually ſpringing up, privations of every deſcription; not one of thoſe enjoyments which along with his dangers and toils divide the moments of the ſoldier, and make him forget the hardſhips of his life. All, officers and ſoldiers, ſupported willing that painful ſtate, eſtimating, by the obſtinacy with which the enemy renewed their attacks, how much the poſſeſſion of Egypt would be uſeful to their country; and that idea compenſated, in their eyes, every thing which they had to undergo. The change of fortune which they experienced in the laſt campaign, does not extinguiſh their glory. Divided by the arrangements of their leader, they impoſed in this reſpect, for a long time, at all points, upon an enemy always ſuperior to them in numbers, and their proud attitude, even in the moſt difficult moments, conſtantly retarded that enemy's progreſs.

"The only operation which does any honour to the Engliſh, is their landing; and of this they owe the ſucceſs to their navy; for ſix thouſand men, whom it ſucceeded in diſembarking at once upon the coaſt, were checked, and put in commotion by ſeventeen hundred men, obliged at the ſame time to guard the whole extent of the bay of Aboukir, and, by conſequence, diſabled from acting together upon the point of attack.

"The Engliſh army, after its landing, attempts not, till the 22d of Ventoſe, to approach Alexandria. It ought to have met there the French army united; four thouſand men only were there, who diſpute with it the ground, and intimidate it to ſuch a degree that it dares not attack the place; and, far from profiting by its advantages, it aſſumes the defenſive ſyſtem, and entrenches itſelf.

"On the 30th of Ventoſe the French proceed to attack it in a compact ſituation which it had got time to fortify; gun-boats on the ſea, and on lake Madich, covered both its wings; the number of its troops was double: the darkneſs of the night, the death of ſeveral of its leaders, throw diſorder into the French army, and he who commands it keeping himſelf aloof, cannot re-organiſe it himſelf, and will not entruſt the charge of doing ſo to any other body; he orders the cavalry upon its ruin; the army is obliged to retire, and the Engliſh, on this occaſion, fail once more to profit by their ſucceſs.

"Shut

" Shut up in their intrenchments, they attempt not to leave them till twenty days after, to go to Rosetta, a post of importance for them, and which was not defended by the French army.

" Here they remain a month before advancing towards Rahmanieh, which it was of equal advantage for them to occupy, that they might intercept all communication between Alexandria and Cairo. The body of French troops which they find there, too feeble to resist them, retreats to Cairo. It was their interest to follow rapidly the march of these troops, and they employ forty days to traverse a space which the French usually traversed in four.

" At last they arrive at Cairo, with the Captain Pacha; there they join themselves with the Vizir; and these united armies, six times more numerous than the French, still fear the chances of battle, and receive, rather than give, the law, in the treaty of evacuation.

" After this they return down to Alexandria; the same slowness presides here over all their operations; and it is the failure of provisions, much more than their courage, which accelerates the fall of that place.

" The expedition of the English has succeeded, but they have reaped from it nothing, except the glory of success. For they never were able to command victory, either by their arrangements, their courage, or their enterprize. Their timid procedure, in spite of their enormous superiority, easily demonstrates what would have been their destiny, had the army of the East possessed a commander worthy of it."

We confess that we do not feel altogether unmoved at a representation of this kind. For, what is the consequence? This publication is spread abroad, and read by all the nations of Europe. They will not examine it with the same suspicious eye that we do, and they will believe it. A contradiction is the cure for this evil; but who is to give it? It will not have equal weight with the original representation, unless given by one whose opportunities of knowledge enable his information to be equally authentic with that of the original representer.

Praise is extorted from us, however unwillingly, by men, who, having finished a laborious warfare, remit not the energy of their minds, but still employ themselves with eagerness to occupy the attention of the world with the scenes in which they have been engaged. And we have not remained without some feelings of humiliation, while volumes of information have been poured into Europe, from Frenchmen engaged in the expedition to Egypt, and not a page has been offered to the public by any British officer. They must be told the consequences. The partial representations of the French officers will be believed. And persons of reflection will, every where, conclude, and with apparent reason, that men capable of occupying themselves in peace with such schemes, to instruct mankind in the business in which they have been engaged, must have been superior in the field to others, who are good for nothing at home, but to set an example of sloth or dissipation.

Meine

Meine Theatraliſche Laufbahn: or, *Account of my Efforts and my Succeſs as a Comedian and a Dramatic Author.* By A. W. Iffland. 8vo. Leipſick.

WE ſhall extract from this entertaining volume, a ſhort narrative of the author's life.

Mr. Iffland was born at Hanover, in the year 1759. From the age of five years he gave indications of a ſtrong paſſion for dramatic amuſements. The *Valetudinarian*, or *Malade Imaginaire*, was the firſt play of which he witneſſed the repreſentation. He was exceedingly affected by it. He ſome time after ſaw Eckhoff, Miſs Henſel, and Miſs Back, in the principal parts of Leſſing's famous drama of Miſs Sarah Sampſon. He thus deſcribes the emotions with which he beheld the exhibition of that piece.

"I burſt into tears. That power which irreſiſtibly excites, conducts, unfolds every ſentiment of the human heart, now opened, elevated, charmed, and captivated my ſoul. I was diſſolved in a tranſport of ſenſibility. The curtain dropped; but I was ſtill rivetted to my ſeat. My tears ſtill flowed. I ſobbed aloud. I would not be perſuaded to leave the ſpot. After my return home, I mentioned what I thought of the piece. My expreſſions reſpecting it were heard with ſurprize. But my enthuſiaſm was not diſcouraged. My father read this piece over with me, and explained its moral tendency. From that time I regarded the theatre as a ſchool of wiſdom."

By the firſt tragedy which he ſaw on the ſtage, he was agitated ſtill more powerfully.

His friends were, at length, alarmed by the exceſs of his paſſion for theſe repreſentations: and he could no longer perſuade them to take him to the theatre. His only reſource was now, in reading all the printed plays on which he could lay his hands. *Romeo* and *Juliet*, in particular, from among theſe, inflamed his imagination and feelings to an extraordinary degree. His parents prohibited him from all reading of ſuch dangerous pieces. He then took to the reading of ſermons aloud; which gave them the higheſt ſatisfaction. But it was ſolely from its reſemblance to the declamation of the ſtage, that this exerciſe gave him pleaſure.

Succeeding in no ſtudy, and reproached by his parents for incapacity and negligence, Iffland, in the ſixteenth year of his age, eloped from his father's houſe, and determined to devote his life to that charming art which had already abſtracted all his faculties from every other purſuit. He repaired ſtraight to Gotha, where his fondeſt wiſhes were ſatisfied in a gracious reception by the illuſtrious Eckhoff. In Eckhoff's preſence, he was ſo much affected by the remembrance of his acting in the parts in which he had ſeen him perform, that he was unable to utter a ſmall addreſs, which he had prepared to ſolicit that comedian's patronage. His voice faultered; and his attempt to ſpeak was entirely interrupted by his tears.

Eckhoff

Eckhoff kindly introduced him to the company of comedians at Gotha; and of it he was accepted as a member on the 15th day of March, in the year 1775.

"There it was (ſays Iffland) that I witneſſed the diſplay of the talents of that immortal actor, then in their decline, but ſtill inimitably powerful to touch the heart. Whether his were more the power of nature, or of art, I preſume not to decide. But this I know, that he was ever, at his pleaſure, irreſiſtibly maſter to ope the ſource of my tears; and that I have never, on reflexion, felt myſelf aſhamed of the tears which his art had moved my ſenſibility to ſhed."

Meſſrs. Beil and Beck were formed in the ſame ſchool of acting with Iffland. They were all three of the ſame age. They were equally inflamed with that enthuſiaſm for their art, which is ever kindled by conſcious genius. They ſtudied with unwearied induſtry, and with the moſt ardent mutual emulation, to attain to the ideal perfection of their art. One of the moſt inſtructive and pleaſing parts of Mr. Iffland's narrative is, that in which he gives a detail of the various means of improvement which they tried.

Eckhoff died: and the theatre at Gotha was ſhut up. The three young friends went thence to Manheim. Iffland had now the happineſs of a reconciliation with his parents, who forgave his elopement, and conſented that he ſhould purſue the way of life to which his genius ſo irreſiſtibly inclined him.

The Elector of Bavaria, at that time, leaving Manheim for Munich, conceived the deſign of inſtituting a new theatre at Manheim, to compenſate for the loſs it was to ſuſtain by the removal of the court. Baron Dahlberg had, by his Highneſs's orders, aſſembled a company of performers, male and female, of the moſt eminent talents. But neither the Electreſs nor the public had a taſte for the amuſement of the German drama. The company were, for a while, oftener neglected than ſplendidly ſucceſsful. Iffland, however, continued zealouſly to cultivate his talents, and ſtill to aſpire with the ſame enthuſiaſm to the perfection of his art. In the year 1780, he had, for the firſt time, opportunity to witneſs and admire the maſterly acting of the famous Schroeder, who came for a few days from Vienna to Manheim. Of the feelings with which he ſaw Schroeder, Mr. Iffland thus ſpeaks.

"I cannot expreſs with what earneſtneſs I deſired to ſee Schroeder. I was then ſick, and durſt not quit my room. I envied the happineſs of thoſe who ſhould be the firſt to pay their compliments to him on his arrival. He was ſo good as to come to ſee me. My heart leaped for joy when he took me by the hand. I could then ſay to myſelf 'Schroeder knows that there is ſuch a perſon as thou in this life.' The injunctions of my phyſicians had not power to detain me from going abroad to viſit him. I haunted him perpetually. The ſlighteſt glance of his eye could diſpoſe of my whole exiſtence. He appeared on the ſtage, and in a part affording ſcope to the whole energies of his genius. Effects ſuch as he produced among the ſpectators had never been felt nor witneſſed before. His acting was quite different

different from the idea of perfection which I had formed to myſelf, and from every model I had hitherto admired. It tranſported me quite out of myſelf. Acting beſide him, in the ſame ſcene, I could only utter mechanically the words I had to ſpeak in my part, and make the correſponding geſtures no otherwiſe than if it had been an automaton that made them. He accordingly gave the preference to Beil, whoſe ſenſibility was leſs deeply agitated, and who, feeling only a generous emulation of Schroeder, remained ſufficiently at eaſe in his mind to do juſtice to his own talents."

After this period the three young rivals redoubled their emulation and their efforts. They were at length ſo ſucceſsful, that from the year 1786 to 1793, the theatre at Manheim ſubſiſted in a ſtate the moſt profitable to the performers; and in which it was the very delight of the public. Its proſperity was then interrupted by the events of the war. Mr. Iffland continued there till 1796, when he accepted the appointment of director of the German theatre at Berlin. That appointment he ſtill holds.

It was the *Alceſtes* of Wieland which firſt moved Iffland to try his ability in dramatic compoſition. His firſt piece, named *Albert of Thurneiſon*, was repreſented with ſucceſs in the year 1781. Between the years 1784 and 1786 he produced the *Guilt of Ambition*, the *Pupils*, the *Hunters*, and the *Force of Conſcience*; pieces which have fixed his reputation as a dramatiſt capable of giving the moſt powerful effect to the incidents and ſcenes of familiar life. He has ſince enriched the German drama with a number of other pieces of kindred merits. Iffland, though an admirer of our Shakeſpeare, gives it as his opinion, that the ſervile imitation of Shakeſpeare has, in the whole, been of injury to the German drama. It was in the part of Francis Moore, in Schiller's tragedy of the Robbers, that Iffland firſt obtained the public approbation to that tranſcendent degree in which he ſtill continues to enjoy it.

Theſe particulars of the life of a comedian and dramatic author, ſo eminent in Germany, have appeared worthy to be introduced to the notice of our readers, on account of their connexion with the hiſtory of the imitative arts, of literature, and of manners, in one of the principal countries of Europe.

The book itſelf, from which they are extracted, may be read with high ſatisfaction by the admirers of the drama and of elegant literature in general.

Voyage en Eſpagne aux Années 1797 & 1798; *faiſant ſuite au Voyage en Eſpagne, du Citoyen Bourgoing.* Par Chretien Auguſte Fiſcher. Traducteur, Ch. Fr. Cramer. Avec un Appendice ſur la Maniere de voyager en Eſpagne. Avec Figures. 2 tom. 8vo. A Paris, chez Ducheſne. 1801.

i. e. *Travels.*

i. e. *Travels in Spain, in the Years* 1797 *and* 1798. By Chriſtian Auguſtus Fiſcher. Tranſlated into French by Ch. Fr. Cramer.

THERE is ſcarcely any ſpecies of books, in our opinion, better calculated to afford inſtruction, eſpecially to the young, than well written books of travels. A habit of active obſervation, and juſt reflection, upon the modes and practices of life, much more than any other acquiſition, is wanting to make the greater part of mankind wiſe. But a familiar acquaintance with the modes and practices of thoſe among whom we are reared, is acquired at ſo early a period, that we have formed a habit of acquieſcence in them, before we are capable of reflecting upon them. It thus happens with the modes and practices of life, as it does with the operations of our minds; there is nothing which is more difficult, than to teach us to reflect upon either; and moſt men paſs through life without reflecting upon them at all.

If we except travelling itſelf, nothing can more effectually lead us to the ſalutary exerciſe of reflection upon the modes of life than books of travels. By theſe a different ſet of manners and practices is preſented to us, from thoſe to which we have been accuſtomed. At firſt they appear to us unnatural and hideous. Afterwards, however, we find that human beings can live, and enjoy apparent comfort, even under thoſe forms of life which at firſt we thought ſo incommodious. We are forced, even involuntarily, to inſtitute a compariſon between ſome of thoſe forms and our own. We learn to extend our thoughts to human nature in general, and to judge which modes and courſes of life are fitteſt for it, both of thoſe which are followed in our own country, and thoſe which are followed in all other countries. The advantages of books of travels are indeed ſo great, and ſo many, that though they are too often written by men very little qualified to write or think, there is ſcarcely one of them, which we have met with, which does not reward the reader for his trouble in peruſing it.

Our preſent author, however, is not one of thoſe who deſerve to be read only on account of the advantages of the ſubject. He poſſeſſes both intelligence to know what is worth deſcribing, and ſkill to deſcribe it with elegance. The ſcene of his travels we conſider as particularly intereſting. Of all the countries in Europe, perhaps, Spain offers the greateſt number of objects to the curioſity of the traveller. The beauty of its natural ſcenery is alone ſufficient to bring admirers from the ends of the earth. And the phyſical ſtate of the country, and the moral ſtate of the inhabitants, differs ſo much more from the other countries of Europe, than thoſe countries differ from one another, and thoſe differences are at the ſame time of ſo intereſting a nature, that a picture of Spain, which poſſeſſes any degree of exactneſs, cannot fail to be a very pleaſing and a very inſtructive object. From the inconveniences too which were apprehended from travelling

travelling in that country, it has been viſited much leſs frequently, and is much leſs perfectly deſcribed than any other country in Europe. We are rather ſorry, on this account, that our author ſhould have thought of confining his plan ſo much as he has done. He intended by his publication, he ſays, merely to ſupply the omiſſions of his predeceſſors. Spain is, in our opinion a mine ſo rich, that it is yet far from being exhauſted. And a work which ſhould embrace the ſubject in its greateſt latitude, would ſtill be neither ſuperfluous nor unacceptable. There is ſomething, indeed, we think, in the nature of books of travels, different from other books. No man looks upon a country exactly with the ſame eye as another. Every man, if he obſerves for himſelf, if he records his own obſervations, and tranſcribes not the obſervations of others, will preſent a new picture of the country which he ſurveys, which will improve our knowledge of the country, and affect us with freſh delight. We behold with renewed pleaſure, the pictures of a beautiful landſcape, or a beautiful woman, drawn by a hundred ſucceſſive hands.

M. Fiſcher has fortunately done more than he promiſed. He has viſited the moſt important places in Spain, and given us a delineation which includes every thing of greateſt importance to be known in each. It is the inhabitants, their character, manners, and form of life, which is the ſubject that has chiefly occupied the attention of our traveller. The natural hiſtory of the country he touches on but rarely; and ſeldom ſtops to deſcribe very particularly the natural ſcenery; although there are a few ſtrokes of his which make us regret that he has not treated his reader with a little more of this entertainment. His book is written in the form of letters to a friend. He ſails from Rotterdam to Bourdeaux; and the voyage is deſcribed in ſeven very entertaining letters. Two letters are beſtowed upon Bourdeaux. The objects particularly deſcribed are—the harbour and quay, the old fortreſs of Bourdeaux, chateau-trompette, the entrance into the city, the ſituation, and architecture, public walks, and theatre. An obſervation here occurs, which is worth quoting.

"In obſerving (ſays the author) the crowd of young people, who appear at the theatre, elegantly dreſſed, and of women loaded with diamonds, one would not imagine that France had ſuffered ſo much during the laſt eight years." "I made the ſame obſervation (continues he) on the public walks, and particularly at a concert which was given at the houſe of a muſical Jew; every thing exhibited ſuch an exceſſive luxury, ſuch an unreſtrained propenſity to pleaſure, ſuch a paſſion for ſelf-diſplay, that the obſerver could not refrain from very melancholy reflections on the little progreſs made by philoſophy in an age which is ſo proud of its illumination. Among their wives and miſtreſſes, a number of new comers were pointed out to me, ſeveral of whom, before the revolution, were in the very loweſt claſs of the people. It may be affirmed, that in all revolutions, 'tis only the forms which are changed, but that things at the bottom remain always the ſame."

We ſhall tranſcribe the ſhort and expreſſive deſcription of the character

racter of the inhabitants, as a ſpecimen of the ability of our author in this delicate part of compoſition.

" Much has been ſaid of the Gaſcons, and no little exaggeration has been uſed at their expence; in all that has been ſaid, however, there is often a good deal of truth. The Gaſcon ſpeaks always in hyperbole, and 'tis always with that figure he judges of his own merit. He muſt be continually ſpeaking of himſelf, and he can never be at eaſe but when he himſelf is upon the ſtage: he knows every thing: he has ſeen every thing: he was preſent at the creation of the world. A Gaſcon lies without knowing it: he acts the braggart without intending it: he contradicts you always, but without animoſity; and offends you contrary to his intention: his character conſiſts in vanity diſplayed like a buffoon, and groſs, but innocent boaſting."

Some curious information is given concerning the wine manufacture and trade of Bourdeaux, and the decay of its general trade. A deſcription of its exchange, and the character of its merchants, cloſes the account.

A pleaſant account is given of the journey from Bourdeaux to Bayonne, of the ſituation and appearance of that city, of its public walks, and its beautiful environs: its trade is deſcribed; a conſiderable branch of which is chocolate; and the information afforded of that commodity is ſo very good, that we are tempted to tranſlate it.

" Since I have found occaſion (ſays our traveller) to procure ſome information concerning this article of the table, you will read, perhaps, with ſome intereſt, a few details on that ſubject. The goodneſs of chocolate depends firſt, upon the quality of the cocoa itſelf. Of this there are three principal ſpecies: caracas, quayaquil, and that from the iſlands of St. Domingo, Martinique, Caraçoa, &c. The caracas is extremely dear, even in time of peace; and in the beſt years the pound is never ſold for leſs than three francs. To make chocolate the caracas is mixed with the quayaquil. Two parts of the caracas, and one of the quayaquil, make the firſt kind; two parts of the quayaquil, and one of the cocoa of the iſlands, make the ſecond; and the ſimple cocoa of the iſlands, the third.

" The goodneſs of chocolate depends, in the ſecond place, on the care with which it is ground and roaſted, on the proper proportion of the cocoa, the ſugar, and the different aromatics, which enter into its compoſition, and on the attention with which it is worked to procure a better or worſe mixture of the ingredients.

" The characteriſtics of a good, unadulterated chocolate, are the following; a deep fleſh colour; a fine, cloſe, ſhining grain; ſmall white ſtreaks; an aromatic odour; a facility of diſſolving in the mouth, with a ſenſation of freſhneſs, to produce no appearance of glue in cooling, and to ſhew an oily cream on the top.

" The general marks of a bad, adulterated, chocolate, are; a black, pitchy colour; an inſipid taſte of ſyrup: a farinaceous, unequal, and coarſe grain; a burnt ſmell while boiling; and laſtly, a glutinous humidity, an aqueous ſolution, a groſs and muddy ſediment.

" Chocolate is adulterated in ſeveral ways; firſt, by an unequal mixture of the different kinds of cocoa: for example, when a fourth of caracas, a fourth of quayaquil, and a half of cocoa of the iſlands, is ſold for the firſt

firſt kind, which ought to be compoſed of two-thirds of caracas and one of quayaquil; but the faireſt manufacturers of chocolate find themſelves compelled to adopt this means of adulteration whenever the price of good cocoa riſes conſiderably, and the public will not pay more than the ordinary prices.

"The noxious and blameable adulterations are the following: to expreſs the cocoa oil, in order to ſell its butter to the apothecaries and ſurgeons; then to ſubſtitute the greaſe of animals, to roaſt the cocoa to exceſs in order to deſtroy this foreign taſte, to mix it with rice, meal, potatoes, honey, ſyrup, &c. A pound of caracas chocolate, coſting here nearly three livres, you may eaſily conceive what muſt be the nature of that kind of preparation in moſt places of Europe. Beſides, chocolate ought to be boiled in a particular manner, to poſſeſs all its power and flavour. The rule is, to take a cup of water to two ounces of chocolate. It is allowed to diſſolve gently on the fire, and poured out as ſoon as it begins to riſe. It is then made to boil again for a few minutes in the cup on hot coals."

Going from Bayonne to Bilboa the veſſel was driven by ſtreſs of weather into the harbour of Guetaria, ſurrounded by the Pyrennæan mountains; and ſeveral amuſing particulars concerning it are recorded. The deſcription of the province of Biſcay, and of its inhabitants is long and important. It is not generally known that the Biſcayens are a race of people totally different from the Spaniards, governed in a manner totally different from the reſt of the kingdom, and ſpeaking a language not only totally different from the Spaniſh, but from every other language in Europe. We are highly indebted to our author for the admirable account he has given us of this people, of their character, their laws, their country, their capital, their trade, their amuſements, their language, of every thing, in ſhort, which is neceſſary to acquire a complete acquaintance with them.

We muſt paſs over, without any obſervations, all the ſcenes of the journey from Bilboa to Madrid, where, however, the reader will always find ſomething to entertain and inſtruct him. But we wiſh that we could, in a few words, give ſome idea of our author's account of Madrid; in which the particulars are ſelected with very great judgment. They ſucceed one another as follows: ſituation and view of Madrid; diviſion and population; architecture; ſtreets; places or ſquares; general ſcenes in the ſtreets, morning, afternoon, and evening; advertiſements; criers; women of the town. Next are deſcribed the public walks of the city, the equipages, and the people who appear in theſe walks. The ſubjects which ſucceed are: the climate, its changeableneſs, temperature; meaſures of precaution; cold of the winter; prevailing diſeaſes; phyſicians; ſtate of medicine in general; proviſions; markets; manner of living in the higher and lower claſſes; expence; public-houſes, coffee-houſes, hotels, private lodgings. A whole letter is beſtowed upon the women—its contents are: their figure; their character; the particular mixture which is in it of religion, and libertiniſm; their want of delicacy in matters of pleaſure; the condition of a lover; marriage;

cortejos; domeſtic life; ſpirit of revenge; dreſs. We cannot deny ourſelves the pleaſure, even at the riſk of ſwelling beyond the limits we intended the account of the preſent book, of tranſcribing part of the vivid delineation here given us of the character of the women of Spain.

" A Spaniſh lady is nothing leſs than delicate in what regards the ſenſes. With an inflamed imagination and burning deſires, ſhe knows not the charms and illuſions which the ſex borrows from delicacy; the boldeſt expreſſions, accordingly, and the moſt wanton looks have nothing to make her bluſh. What would ſhock the chaſte modeſty of an Engliſh or German woman, appears quite ſimple and natural to a Spaniſh woman; and ſhe enjoys, without reſerve, thoſe licentious images, which the other would not dare to preſent to herſelf in ſecret.

" He would be deceived, however, who ſhould proceed on theſe obſervations, to found an aſſurance of ſucceſs in certain views. The Spaniſh woman expreſſes herſelf on that ſubject with a maſculine liberty; her lips, her eyes, her ears, have nothing chaſte about them; but her pride preſerves her from going farther. An attempt of ſuch a kind from a man would mark ſuperiority; but it is ſhe who wants to reign. Every ſpecies of advancement would be rejected with indignation. She wants not to be choſen; it is ſhe who wants to chuſe; it is ſhe who takes upon her the department of the man: ſhe leaves to him only the care of pleaſing her, in giving himſelf up entirely to her deſires. For this reaſon it is, that the cold and timid man often ſucceeds with her better than the moſt enterprizing and paſſionate lover. Her deſpotiſm would force the firſt man to render homage to her charms, for her pride has deſtined him for her ſlave. The more indifferent he appears, the greater is the ardour which ſhe diſplays; the more he avoids her, the more does ſhe ſeek after him; one would imagine that ſhe loves him, but ſhe wiſhes only to be loved by him; ſhe has the appearance of yielding herſelf to him, but ſhe thinks only of reducing him under her laws. As to the reſt of her character, the Spaniſh woman is faithful and conſtant. The energy of her character preſerves her from levity, and her pride from meanneſs. She is capable of the moſt elevated ſentiments, the moſt noble ſacrifices, the moſt generous actions; but the ſource of them muſt be looked for, not ſo much in her attachment to the object of her love, as in the high idea which ſhe has of herſelf. She conſiders a lover as her poſſeſſion, her property; ſhe has for him every kind of complaiſance which ſhe would have for herſelf; but ſhe exacts the moſt devoted ſervitude in return."

Two long letters are employed next upon the Spaniſh character in general. They deſerve very particular attention. It is the moſt complete deſcription which we have yet met with. The Spaniards, he ſays, notwithſtanding their diſtance behind the other nations of Europe, have made conſiderable progreſs in knowledge and civilization during the laſt four years. He gives us a catalogue, which is a very curious and important document, of the principal books which have been publiſhed in Spain during the laſt eight years. We ſhall only mention a few of the books well known in this country, which have been tranſlated in Spain; Bell's Surgery, Cullen's Materia Medica, Cullen's Noſology, the Syſtems of Chemiſtry of Lavoiſier, Chaptal,

Chaptal, and Fourcroy, Smith's Wealth of Nations, Middleton's Cicero, Franklin's Life, the Life and Voyages of Captain Cook, Locke on Education, the novels of Richardſon, Fielding, and a multitude of others, Geſner's Idyls. A table is likewiſe given of the different eſtabliſhments for public inſtruction in Madrid. We can only mention farther, that from Madrid the author travelled to Badajos, from that place to Cadiz, and laſt to Barcelona. Theſe are the moſt important, indeed almoſt the only important places, which, after what he had viſited, remained for him to ſee in Spain. He does not deſcribe them ſuperficially any more than the foregoing. The reader will find an account of them, including the ſame important particulars of enquiry which we have noticed in the account of Madrid, drawn up with equal care, and nearly with equal minuteneſs as that of the capital.

We cannot cloſe this review without expreſſing our approbation of the author's thought, of throwing his inſtructions reſpecting the mode of travelling in Spain into an appendix, and by this means preſerving his narrative clear of thoſe obſervations concerning inns, and dinners, and poſt-boys, and horſes, with which we are ſo frequently treated in ordinary books of travels.

Literariſcher Briefwechſel von J. D. Michaelis. Geordnet und Herauſgegeben von J. G. Buhle, Profeſſor zu Gottingen. 2 Theilen. 8vo. Pp. 1050.

Literary Correſpondence of J. D. Michaelis; arranged and edited by J. G. Buhle, &c.

THE theological writings and the Oriental erudition of the famous Michaelis, the pride of the univerſity of Gottingen, have been long well known in this country. No man in Europe was more generally reſpected by the learned, nor engaged in a more extenſive or reputable literary correſpondence, than he for a great part of his life carried on. Theſe volumes contain a ſelection of letters out of that correſpondence, publiſhed with a view to illuſtrate the hiſtory of the author's own life, and the literary hiſtory of the age in which he lived. We poſſeſs but two volumes of this collection. We underſtand it to have been completed in a third volume. Profeſſor Buhle gives a highly ſatisfactory account of the nature and deſign of this publication, in the following well-written Preface, prefixed to the firſt volume.

"The public has, here, the firſt part of a ſeries of letters ſelected out of the remains of forty years epiſtolary correſpondence of the late Profeſſor Michaelis. I could not but judge them too valuable, not only as materials illuſtrating the life and character of that eminent man, and of other learned perſons his friends, but alſo for the light which they throw upon literature itſelf, and upon the hiſtory of thoſe labours by which it has been, of late, the moſt remarkably advanced, to be left to periſh unknown, inſtead of

being added to the common fund of public knowledge and entertainment. I was farther encouraged to undertake this publication, by my friend and colleague Profeſſor Tychſen, who has been pleaſed to declare it to be his opinion, that theſe letters have in them much that cannot fail to intereſt readers of all denominations; and, beſides, in many particular letters, a great deal of curious matter which muſt be eſpecially agreeable to thoſe who are proficients in Oriental literature.

" In ſelecting and arranging the letters which appear in theſe volumes, I have been guided principally by two conſiderations. I was in the firſt place deſirous to chuſe out from his whole correſpondence, ſuch letters as would throw the greateſt light on the leading incidents and circumſtances of the life of Michaelis, not only as a private and ſimple individual, but as a man of learning and a writer, than whom, perhaps none that ever aroſe among us, has done more to advance the cauſe of ſound and uſeful literature, to promote the honour of the univerſity of Gottingen, or to advance the glory of the whole German nation; ſuch as would ſhew how his character and habits of ſtudy were gradually formed, and how far his genius received its impulſe, and his purſuits their particular direction from external circumſtances; ſuch, in ſhort, as would ſhew both what Michaelis was, and how he became what he was. Of this nature are the letters from Premontval. Beſide, that they deſerve to be read on account of the excellence of their compoſition; they have the farther merit of explaining the origin of Michaelis's connexion with the Academy of ſciences at Berlin; on which connexion he laid the foundation of his own ſubſequent fame. Michaelis had the ſole merit of making Tobias Mayer's Tables of the Moon, known in England on account of their utility towards the diſcovery of the longitude at ſea, and of procuring a reward from the Britiſh Parliament, to their author. It was by the perſuaſion of Michaelis, that the Daniſh miniſter, Von Bernſtorff, upon a plan framed by our Profeſſor, ſent out a company of learned travellers upon the famous voyage to Arabia. He took a part the moſt zealous and active in the advancement of Kennicott's great work of collating the different manuſcripts of the Bible, and afterwards in eſtabliſhing its reputation, when it had been brought to a cloſe. Such facts, being at once eminent in the hiſtory of modern literature, and remarkable in the life of Michaelis, appeared to deſerve to be detailed and illuſtrated, ſo far as this might be done out of the remains of his literary correſpondence. I have accordingly printed every letter in which I found any thing relative to any of theſe ſubjects: and I can aſſure the reader, that I know not of another one concerning them, beſide thoſe which are here introduced. Another claſs of letters are added, which relate to mere matters of buſineſs. Such are moſt of thoſe from Count Von Bernſtoff, and from Preſident Von Munchhauſen. But, in ſuch a collection as this, they could not well have been omitted. And they may be conſidered as ſo many flowers here ſtrewed to do honour to the memory of two great men who deſerved well of the Republic of Letters.

" Next after the hiſtorical letters, I was willing to give as many as poſſible of thoſe of a ſcientific or erudite purport. It may be, that, out of the ſame ſtores, a better ſelection than I here exhibit, might have been made. But, I hope, the candid reader will allow that I may have had juſt reaſons for withholding certain letters, which might otherwiſe have been preferable to many of thoſe I have printed. It is alſo to be expected, that many of the notices and diſcuſſions occurring in theſe letters, may be regarded as of

ſmall

ſmall importance. But, 'in the world of literature,' as Leſſing ſays, 'we muſt live and let live.' And what happens to be of no importance to me, may be highly important to others. The juriſt, the hiſtorian, the poet, whatever they may think of the matter, have each a ſmall literature of his own: why, then, not grant equal indulgence to the theologian, the philoſopher, and the humaniſt? Man often ſtands but on an hillock, and beholds only a ſmall portion of the domains of knowledge, while he fancies to himſelf that he is exalted, as it were, on the ſummit of Olympus, from which his view can at once comprehend the whole, and diſtinguiſh its minuteſt parts.

"But, I am more afraid of the cenſure of having here reprinted ſome letters already inſerted by Michaelis in his own works, or otherwiſe permitted by him to come under the inſpection of the public in print. So far as I was enabled by an old and ſomewhat imperfect acquaintance with the writings of Michaelis, I have endeavoured to avoid the republication of any thing in this collection, that had been before printed. Yet I did not think it proper to ſuppreſs the letters to Ridley, Jablonſky, and Scholtz; though Michaelis had printed twelve different extracts from them, in his 'Remarks on the Books of the ſacred Scriptures, in the Bibliotheca Orientalis,' and elſewhere. For farther certainty as to what had, and what had not, been printed, I conſulted my friend and colleague Profeſſor Tychſen, and have acted upon his advice. I therefore hope for the reader's indulgence, if he ſhould, after all, find here ſome letters which he may have already ſeen in print. But I muſt have renounced the whole undertaking, if I had been required to examine Michaelis's whole printed works, in compariſon with his manuſcript correſpondence, for the ſake of diſcovering what parts of this were, certainly, ſtill *inedita*.

"I ſhall now take the liberty to add a few words concerning the right of property in theſe letters. Private letters are written with freedom, as being intended for the inſpection of one pair of eyes, not of thouſands. They may be ſuch as thouſands might, without injury to the writer, peruſe; and yet be what he would not willingly ſubmit to the inſpection of ſo many. On this ground no perſon can be more deeply convinced than I, of the force and ſanctity of the obligation which forbids us to make public the private letters of others, without their leave. In obſervance of this duty, I have inſerted in this collection, not a ſingle letter from any man of learning now alive, without the expreſs permiſſion of its author. To thoſe worthy men who have favoured me with this permiſſion, I deſire here to offer my beſt thanks. The letters written by Michaelis himſelf, which appear in this collection, were communicated by his reſpectable widow, who expreſſed, at the ſame time, her anxiety that nothing ſhould be now publiſhed, as from him, that could give offence to any perſon living. Equal delicacy has been obſerved reſpecting the letters of deceaſed correſpondents of Michaelis. This has occaſioned the omiſſion of various letters, which would, otherwiſe, have been among the beſt ornaments of the collection. But their tenour was intermixed with private particulars, which I could not ſuppoſe that the writers would have choſen to make public. Should any perſon ſtill object, that it is improper to print the literary correſpondence of the deceaſed, without permiſſion given from its authors, while they were in life; I reply, that theſe letters to Michaelis, were written for the expreſs end of contributing as much as poſſible to the advancement of uſeful knowledge; that they were, of courſe, by the very

intention of their authors, a public property; and that to publiſh, after the death of a man of learning, his uſeful ideas, projects, remarks, and elucidations of difficulties, is to do the higheſt poſſible honour to his memory.

" Among the letters from Reiſke, are two, in the publication, of which I may ſeem to have departed from the general rule by which I affirm myſelf to have been guided. But theſe are publiſhed ſolely becauſe Reiſke himſelf, and, ſince his death, his reſpectable widow now living, had thrown out, againſt Michaelis, imputations of an unpleaſing and painful nature, which were not till now cleared away. Reiſke, in an account written by himſelf of his own life, threw out, againſt Michaelis, a harſh cenſure affecting his moral character. To that cenſure Michaelis replied in an apologetical review of the narrative of Reiſke, which he publiſhed in the *Bibliotheca Orientalis*. Mrs. Reiſke repeated the cenſures by her deceaſed huſband with the greateſt energy and bitterneſs, in a paper which ſhe procured to be inſerted in the Univerſal Review of Iena. In that publication ſhe ſupported the charge with a greater number of facts, ſo that, if the facts ſhould be received as true, and as ſufficient in number to allow us to found a judgment upon them, it would not be eaſy to avoid agreeing that the Reiſkes were in the right. To this paper of Mrs. Reiſke, Michaelis made no reply; becauſe he had not then at hand certain letters in the hand-writing of her deceaſed huſband, to which he was to have referred, as convincing documents of the truth of what he would have advanced; and becauſe the infirmities of his old age indiſpoſed him to the farther proſecution of ſuch a controverſy; ſo that he rather inclined to reſt ſatisfied with the internal conſciouſneſs of the rectitude of his conduct toward Reiſke, and to leave the public to think of the affair as ſhould ſeem good to them. He felt himſelf in no degree guilty of what was laid to his charge. And whoever had any knowledge of him in the tranſactions of his life, will allow him to have been utterly incapable of any thing unfair or unjuſt. Had Michaelis acted as the Reiſkes repreſent him to have done, it would have been in contradiction to all the maxims by which he profeſſed to regulate his life. Without, however, preſuming abſolutely to decide between them, I thought it reaſonable, ſince the public has had the whole ſtory of the one party laid before it, to withhold nothing that might tend to throw light on the other ſide of the diſpute. I have, for this reaſon, included in the preſent publication, every letter of Reiſke's which I could find among the papers of Michaelis, except only one which had no relation to the matter in queſtion. May theſe letters, then, be uſed by ſome candid and well-informed friend of Michaelis, who knows more than I of the whole matter, to vindicate his memory altogether from this charge! Or, may the whole controverſy remain henceforth at reſt! Theſe letters are, unqueſtionably, the papers which were underſtood to be wanted for the farther clearing up of the affair. And, as a colleague of the late Michaelis, and as entruſted by his widow with the charge of editing theſe papers, I thought it my duty to publiſh whatever documents appeared to make toward his exculpation.

" I have arranged the following letters in the order of time. Not but that I have ſometimes naturally ſacrificed the order of time to connexion of matter. Here and there are faults even in the letters of Michaelis himſelf. In the tenour of the ſtyle I have taken it upon me to make no alterations.

But,

But, errors in grammar and orthography, I thought it within my province to correct."

The firſt volume brings down the ſeries of the correſpondence to the year 1760. It is continued in the ſecond to the year 1777.

Of the general deſign and contents of this publication, it were impoſſible to give a clearer or juſter account, than is laid before the reader in the foregoing paragraphs. Beſide thoſe correſpondents whoſe names are mentioned by Profeſſor Buhle, not a few other eminent perſons are among the authors of theſe letters to Michaelis. Nearly a third part of the ſecond volume conſiſts of Engliſh letters addreſſed to him by the late Sir John Pringle. Biſhop Lowth, Mr. Jacob Bryant, a Mr. Beſt, and a Mr. Collett, as well as Dr. Ridley, mentioned by Buhle, are alſo, the writers of different letters in theſe volumes. Mendelſohn, Muller, Charles Bonnet, Thierry, a phyſician of diſtinction at Paris, the Marquis de Loſtanges, M. de Count de Gebelin, and Mr. Forſkal, are, likewiſe, in the number of correſpondents of this eminent ſcholar. The character of Wettſtein's edition of the New Teſtament in the original Greek; the ſtate of Coptic erudition in Germany; the noble enthuſiaſm of Mr. Schlozer of Sweden, who, before the Daniſh miſſion, had projected a voyage of erudite enquiry to the eaſt; the leading circumſtances of the famous voyage which has been ſo well related by Niebuhr; the accounts firſt given in converſation relative to Sir Joſeph Banks's Voyage with Capt Cook; and the Travels of the late Mr. Bruce, in Abyſſinia, are among the topics of incidental illuſtration in theſe letters. Not the leaſt intereſting part of them conſiſt of copies of letters written from Egypt and Arabia, by Mr. Von Haven, with that gentleman's journal of his excurſion to the famous Jibbel el Mocatebb, or Mountain of Inſcriptions, in Arabia Petræa. The whole collection abounds in matter the moſt intereſting to ingenuous literary curioſity.

Traitē du Style. Par Dieudonné Thiebault, Profeſſeur aux Ecoles Centrales; Academicien de Berlin; & Membre de la Societē Libre des Sciences, Lettres, & Arts, de Paris. Nouvelle Edition, revue, corrigée, and augmentée. 2 Tom. 8vo. A Paris, chez Davilette & Compagnie. 1801.

A Treatiſe on Style. By Dieudonné Thiebault.

THIS is a work of merit; and, though on a ſubject which has been ſo often handled, its utility ſtill exiſts. There is hardly any ſubject which has more employed the pen, than ſtyle, under ſome one or other of the views which it preſents, or the parts into which it may be divided. For what is every book of grammar, of criticiſm, and of rhetoric, but, for a conſiderable portion at leaſt of the contents of each, collections of obſervations upon ſtyle? In this branch of literature the French have been particularly fertile:

and there is certainly a greater number of treatiſes in their tongue on ſtyle and language, than in any other whatever. This author has taken a view of the ſubject which deſerves to be called new. Thoſe writers who have preceded him have left immenſe collections of precepts and obſervations reſpecting all the different branches of ſtyle, taken ſeparately. One author has treated of grammatical purity, another of tropes and figures. The hiſtorical ſtyle, the oratorical, the poetical, have all been conſidered, and the proper characteriſtics of each pointed out. But an attempt to generalize theſe multitudinous particulars has not been made before the preſent undertaking. The object of this work, accordingly, is not the ſame with that of books of rhetoric, to give precepts for the compoſition of orations, which comprehends the ſtructure, matter, and ſtyle of that particular ſpecies of compoſition; nor is it the ſame with that of treatiſes on the Belles Lettres, the object of which is, to give precepts reſpecting the ſtructure, matter, and ſtyle, of the different ſpecies of elegant writing; nor is it the ſame with that of treatiſes on grammar, tropes, and figures, which regard merely the elements of ſtyle: its object is to aſcertain the general principles of ſtyle, abſtracted from every other conſideration in the buſineſs of compoſition: and to diſplay a complete ſyſtem of thoſe principles, ſtanding by themſelves, which ſhall ſhew what ſtyle is, of what elements it is formed, and how it varies its appearance according to the different ſubjects to which it is applied; and the different ends, which he who employs it, has in view. It is an attempt to ſhorten, by means of generaliſation, the labour of learning the precepts of ſtyle: it is an attempt to reduce theſe numerous precepts to a few general principles, applicable to all particular caſes. Theſe obſervations will enable our readers to underſtand diſtinctly the deſcription which the author himſelf has given in his Preface, of the object which he propoſes.

"In all the elementary books (ſays he) which treat of Belles Lettres, ſuch as thoſe on oratory and poetry, the authors never fail to place a chapter on ſtyle; they would all have thought that they very unſkilfully mutilated their ſubject, if they omitted that chapter, which is always one of the firſt to preſent itſelf to their imagination: and, indeed, how could they diſpenſe with an examination of the nature of ſtyle, and a diſcuſſion of its principle, and rules, when they undertook to develope ſubjects with which it has ſo direct and cloſe a connection? Does not ſtyle neceſſarily exiſt in every ſpecies of compoſition? And is it not for this reaſon that we ſo often meet with precepts concerning tropes, images, figures of thought, and other particulars of ſtyle, even in the prefaces of orators, of hiſtorians, nay of philoſophers? But in this general competition among authors, and eſpecially among didactic authors, to know to whom the right belongs of dictating laws to us in this important part of literature, the grammarian places himſelf in the firſt rank, on the claim that ſtyle, that firſt talent of great writers, is not exhibited but by the uſe which they make of the beauties and the riches of the language which they employ: he pretends further that the inveſtigation and developement of what belongs to tropes, is entirely his province: can any one, ſays he, learn to ſpeak a language, can

any

any one read an author, without knowing how to diſtinguiſh the literal ſenſe from the figurative? Preſently appears the partiſan of the rhetorical art, and oppoſes to him the authority and practice of all ages. Style, in a word, is a ſubject which all claim to themſelves, and all diſpute. Vain pretenſions! the art, of which we treat, is between grammar and rhetoric, and belongs not more to the one than to the other.

"What belongs equally to every ſpecies of literature, needs to be conſidered apart, and diſcuſſed by itſelf, to enable us to comprehend well its principles, and eſtabliſh for it rules, as luminous and preciſe as uſeful.—'Tis in this manner accordingly that we ought to ſtudy what belongs to ſtyle: by taking a more general view of it, we ſhall better aſcertain its nature, we ſhall better diſtinguiſh its characteriſtic features; all its properties will then appear to us in a more ſatisfactory light; the principles which it preſuppoſes will be connected together; the rules which it preſcribes will at the ſame time be clear and evident; variations, exceptions, every thing will be determined with preciſion, placed in order, and ſolidly eſtabliſhed; omiſſions will be ſupplied; the chief tones, the prevailing colours of ſtyle, will ſpontaneouſly preſent themſelves; and we ſhall deſcend with more aſſurance and eaſe to the details which it embraces, and the changes by which it adapts itſelf to the different ſpecies of compoſition."

This was publiſhed firſt in Berlin, in the year 1774, where it had been compoſed for the ſtudents of the military ſchool, in whoſe education the author was then employed. It met with a very favourable reception, and attracted the particular notice of Frederick himſelf. It made not its way, however, into this country; and owing to certain circumſtances, the author ſays, was ſcarcely known even in France. The preſent circumſtances of France, he adds, ſeeming to require, and to be calculated to encourage ſuch a work, have induced him to preſent his countrymen with a new edition of his former publication, ſo enlarged and amended, as to be, in ſome ſort, a new production. We have no doubt it will be received by them with great favour. Its author is well known to them already. They are indebted to him for a French grammar, which has long been one of the favourite books in their ſchools, and which muſt make them deſirous to receive any thing new from the ſame hand. We add that they will not be deceived, who, either in that country, or in our own, ſhall be induced to inſpect it as a collection of uſeful inſtructions on the ſubject of compoſition. We even regard it as an improvement on the plan of all the books of rhetoric and belles-lettres which we yet have. The plan of the books of rhetoric which we have received from the moderns is formed too much upon the plan of rhetoric left us by the ancients. But this is a very important error. For the books of rhetoric of the ancients were deſigned altogether for the formation of orators. But it is only a very ſmall number among the moderns who have any intention to become orators; or to whom the rules for breeding an orator are of any conſequence. It is for the ſame reaſon that the books on belles lettres are defective. As the books on rhetoric lay down the rules for the compoſition of orations, they lay down rules for the compoſition of hiſtory, philoſophy, poetry,

etry, &c. and then their taſk is completed, as it appears. But their numbers are ſmall who want to become hiſtorians, philoſophers, or poets; while it is of great conſequence to every body to write in a good ſtyle; and almoſt every one is intereſted in the means of acquiring it. It is pretty remarkable, therefore, that what is intereſting only to the ſmaller number in this caſe, ſhould have engroſſed ſo much attention; and that what is intereſting to all ſhould have been entirely neglected, except in ſo far only as it was ſubſervient to the former part, the part intereſting only to the ſmaller number. We are perſuaded that this is one great reaſon of that moſt ſingular defect in the conduct of education in moſt parts of modern Europe, and particularly in this country: that no part of that education is applied to teaching the pupil the art of writing in his own language. For as the art of compoſition was only taught as part of the art of making orations, hiſtories, or poems, &c. it was thought that ſo few people were intereſted in theſe concerns, as to make the art of compoſition an unfit part to enter into the general education which was deſigned for all. Our author has done an important ſervice in treating of ſtyle, as it is uſeful to all; in ſhewing how a good ſtyle may be acquired, in what it conſiſts, what are the qualities which it preſuppoſes, and what variations it muſt receive correſponding to the different ſubjects to which it is applied. We ſhall give as ſhort an analyſis of the work as poſſible.

It is divided into four parts; which we ſhall follow in their order. The firſt comprehends the more eſſential part of the ſubject: it treats of the nature of ſtyle in general, and of good ſtyle in particular. The author defines ſtyle to be "a characteriſtic manner, and a manner uniformly maintained, of expreſſing ones ideas by writing or ſpeech." "All the particulars (ſays he) which concur in characteriſing a ſtyle, are of a nature to aſſume different forms, and to become the object of different choices. It would indeed be abſurd to lay down rules for doing any thing which could only be done in one way: rules always ſuppoſe ſeveral things, or ſeveral courſes, among which there is room for choice. A ſuitable and well-formed choice, whether in the things themſelves, or in the manner of preparing and employing them, is eſſentially the object of all rules, and by conſequence, of the rules likewiſe of ſtyle." The infinite particulars about which the choice which concerns ſtyle has to be employed, he arranges, with no little ſkill, under the ſix following heads: 1ſt. the choice of the *thoughts*, which the writer or ſpeaker is going to employ; 2d. the choice of the *order* to which he means to reduce his thoughts; 3d. the choice of the *means of connection* by which he intends to unite his thoughts to one another; 4th. the choice of the *expreſſions* with which he means to clothe them; 5th. the choice of the *turns (tours)* under which he means to preſent them; and, laſtly, the choice of the general *tone* to which he means to ſubject them. The nature of the inſtruction communicated under the four firſt heads, the reader, who is at all converſant with the ſubject, will be

able

able without difficulty to conceive. As for the two laſt, he ſays, that the arrangement of the words in the phraſe, and the ſpecies of conſtruction which unites them together, are what characteriſes that quality which he calls *turns*, or *tours*. Of thoſe turns, or tours, he ſays there are three kinds; thoſe of grammar, thoſe of logic, and thoſe of rhetoric; by the laſt meaning figures and tropes, which he omits here, and places at the end of the work. The information is curious and important which is here communicated; but we think the allotment of a ſeparate head for it is faulty; it would have been better to make it part of the head *expreſſion*, to which it really belongs, and to have divided that head into two parts. In the diſcuſſion of the article *tones*, he conſiders what are the qualities of ſtyle which can conſtitute each a particular tone; what are the qualities which cannot, of themſelves, form or mark a tone; how, and to what extent, it is true that an author ought to preſerve an unity of tone in the ſame work. So much for what concerns the eſſential and univerſal requiſites, or ingredients, of ſtyle, or for ſtyle as it is in itſelf.

He next conſiders ſtyle in relation to the circumſtances in which it is employed, and endeavours to claſſify and explain the particulars which ought to determine the choice of an author, amid the variations of which ſtyle admits. Theſe particulars he ſums up in ſix claſſes: 1ſt. the nature of the ſubject of which the author means to treat; 2d. the kind of object which he wants to attain; 3d. the rules of the ſpecies of compoſition which he intends to employ; 4th. the genius of the language which he uſes; 5th. his perſonal qualities; and, 6th. the particular circumſtances in which he is placed. Theſe circumſtances receive a full and inſtructive examination. The perſonal qualities of the author, the circumſtances which compoſe the ſubject of the fifth article, are again ſubdivided into four claſſes: 1ſt. the original qualities of the underſtanding; 2d. the acquired qualities of the underſtanding; 3d. the original qualities of the ſoul; 4th. the acquired qualities of the ſoul. And this concludes the *firſt part* of the work.

In the ſecond part the author conſiders, firſt, the qualities which the talent of writing requires; and, ſecondly, the knowledge which it preſuppoſes. The qualities neceſſary to a writer are of three kinds: 1ſt. the qualities which are common to taſte and underſtanding; 2. particular qualities of taſte; 3. particular qualities of underſtanding. The kinds of knowledge too, which the talent of writing requires, are three: 1ſt. the knowledge of rules; 2d. the ſtudy of good morals; 3d. imitation and exerciſe. It muſt be evident to every one, how important a field of inſtruction is here laid open. And it cannot be ſaid that the fruit which it yields under the hand of our author, is ſmall either in quantity or value.

It will be difficult for us in ſmall compaſs to give ſo diſtinct an idea of the *third part* of this work; becauſe the obſervations are too little connected to be capable of being comprehended in claſſes. It

has

has for title, "General Obſervations on the different kinds of ſtyle." And the object of it is to exhibit a more ſyſtematic claſſification of ſtyle than has hitherto been given. The author enumerates the more remarkable of thoſe claſſifications which have been offered to the world; ſuch as, *ſimple*, *middle*, and *ſublime*; or, the harmonious, harſh, correct, elegant, careleſs: and he condemns them all. He next enlarges on the difficulty of forming a good claſſification of ſtyles. He explains the efforts which he himſelf had made to accompliſh this object, and the methods which he followed; but regrets his little ſucceſs.

"I have, accordingly, (ſays he) abandoned all theſe ſyſtematical ſpeculations, which I only mention here to ſhew the difficulties which they oppoſe to him who would engage in them; and I have confined myſelf to two operations, which have appeared to me moſt proper to ſupply their place, or which, at leaſt, cannot be followed without obtaining ſome advantage. The firſt of theſe operations conſiſts: 1ſt. in the maſter's preſenting ſucceſſively, to his ſcholars, a ſeries of a ſmall number of the qualities of ſtyle, taken in one claſs, and following one another in a natural and ſenſible manner; 2. in cauſing written definitions to be produced to him, which they diſcuſs afterwards, till at laſt they reduce them to the moſt exact truth; 3. in making each ſcholar preſent him examples in proſe and verſe of each ſpecies of ſtyle, examples taken from authors which have been pointed out before; 4th. in diſcuſſing theſe examples in the ſame manner as the definitions were diſcuſſed, to prove in what degree they have been well or ill choſen; and, 5th. in dictating thoſe which are definitively recognized as the beſt. When the ſcholars have thus examined a certain number of different ſtyles, choſen ſucceſſively among thoſe of the greateſt importance to be known, the teacher, and this is the ſecond operation to which I have confined myſelf, will reſume the principles, or general conſequences, which the former labour has furniſhed him, will arrange them in ſuitable order, and will reproduce them under the form of laws or maxims, which he will develope more or leſs, according to the degree of utility which they ſhall appear to offer."

We confeſs that this account cannot convey very diſtinct ideas without the examples which follow and illuſtrate it; but as the attempt is acknowledged to be imperfect, we chuſe rather to give the author's own account of it, than run the riſk of any miſrepreſentation from an imperfect comprehenſion of his plan.

The fourth part is not of the didactic nature of thoſe which precede. It details the advantages procured by good ſtyle. Theſe are threefold: 1ſt. good ſtyle contributes to the ſucceſs of the author; 2d. good ſtyle contributes to the advancement of arts and ſciences, and it is not true that the graces of ſtyle are foreign to truth, nor that theſe graces are of little conſequence; 3d. good ſtyle contributes to the perfection and poliſh of manners.

The concluding part of the book is a ſupplementary treatiſe concerning the following deſcriptions of expreſſions; homonymes, ſynonymes, epithets, tropes, and figures. In this laſt part he acknowledges he has borrowed from Dumarſais the greater portion of what

he

he has ſaid; but has aimed, he ſays, at a more perfect arrangement than that of Dumarſais, which is certainly far from good.

So much for the matter and plan of the work. It is written in a ſtyle abundantly clear, and poſſeſſing many of the requiſites of elegance. It is written too with ſo much warmth and enthuſiaſm, as to poſſeſs, in no ſmall degree, a property which, it were very much to be wiſhed, that all didactic books poſſeſſed, that of being very much calculated to make the learner in love with the ſubject. It is in general, however, verboſe, and ſometimes frigidly declamatory. But on the whole it is a work which deſerves very high praiſe.

Voyage en Suiſſe et en Italie, fait avec l'Armée de Reſerve. Par V. D. M. Auteur de l'Anglais Coſmopolite; employé à l'Etat-Major-General de la dite Armée. 8vo. Pp. 320. A Paris, chez Moutardier. 1800.

A Journey in Switzerland and Italy, performed with the Army of Reſerve, &c.

THIS is a moſt agreeable little book, and affords a ſtrong confirmation of our opinion that a country can ſcarcely be too often deſcribed, either for pleaſure or inſtruction, by authors who have obſerved it for themſelves, who have attended to the impreſſion made upon themſelves by the objects they witneſſed, and are capable of tranſmitting their own feelings and obſervations. It would not be eaſy to recount the number of times which the ground our author paſſed over has been deſcribed before now to the inhabitants of Europe; and yet we are certain that no reader of taſte, even he who has already gone through the greateſt number of theſe deſcriptions, will peruſe this volume without very particular pleaſure. All minute and tedious deſcriptions, which are already ſo completely ſuperſeded, are of courſe omitted. But enough is ſaid to communicate a very lively picture of the country. The particular charm, however, of the book, a charm which is felt with ſingular force in books of this kind, is the art which the author poſſeſſes of uniting moral and ſocial feelings with phyſical ſcenes, of calling forth the ſympathies of our nature, and giving to them additional intenſity, by aſſociating them with the ſublime and ſmiling objects of nature. There is an air of naivete, a ſimple vivacity in the ſtyle, which is peculiarly adapted to this purpoſe. The incidents are choſen with ſkill, and told with ſenſibility, which every reader muſt feel.

There is a peculiarity in the circumſtances of this journey, which the reader will naturally ſuppoſe muſt give to it an air and character very different from the common air and character of ſimilar works. It was made by a man accompanying the march of an army. Let us hear what the author himſelf ſays of this.

"One very convenient mode of travelling, forgotten by Sterne, (ſays he) is that which I have employed. I believe it (continues he) even original, ſince nobody has uſed it. I haſten to deſcribe it to my reader, that he may not

not tax too raſhly my modeſty. My plan, then, unknown before me, is to travel with an army! to traverſe the paſſes of Jura and of Valais, St. Bernard, &c. with thouſands of men; to be puſhed on by one, ſtopped by another; to go quick when you wiſh to go ſlow; ſlowly when you wiſh to run; to be obliged to march at the moment when you wiſh to liſten to the noiſe of a torrent, or contemplate a cut of the mountains; to ſuffer a thouſand *contradictions*, and all this *freely*, and on an excurſion of pleaſure, is undoubtedly to take an unuſual courſe.

" The phyſiognomy of man, the expreſſion of ſentiment, the proſpect of nature; this is what I ſeek, this is what I have found ſometimes.—With armies?—Yes; with armies, or on their march."

There is another circumſtance which this author has happily made uſe of to improve his narrative. His journey was made with a companion of uncommon character, and the dramatic ſcenes which are formed out of this peculiarity have a very intereſting effect. We ſhall tranſcribe the account of the origin of his journey, becauſe it will give our readers ſome acquaintance both with the companion of the journey, and the ſtyle of the author.

" For ſome weeks the flower of the French youth had been repairing to Dijon from all parts of the kingdom, according to the journaliſts, who know every thing: the enthuſiaſm was univerſal; a great, a deciſive blow was to be ſtruck; the crowned heads were trembling on their tottering thrones; it was time that the delays, the uncertainties, the pretexts, of a cunning or perfidious policy were brought to an end. Such is nearly, and in as ſimple terms as I can put it, the ſum of twenty or thirty French journals; ſuch is probably what they are ſtill repeating at this hour when I am writing, in a place, where, thank God, I hear nothing about them.

" I have ſome deſire to go to Dijon; will you go with me? ſaid Father Jerome to me, on the 22d of Germinal, at a time when, having my head filled with the contents of the public papers, I knew not what to think; for a natural conſequence of the cuſtom of lying is, to make people doubt of the truth. Father Jerome is a man of worth and ſenſibility, about thirty years of age, who has got his nickname from his propenſity for moraliſing. Father Jerome has diſquietudes; the loſs of an object dear to him makes him ſeek for means of amuſement. 'I do intend to go that journey, Father Jerome; but I have a patron, who is going to act a part in this campaign, and I propoſe to accompany him.' 'My friend expects, without doubt, to pluck a few leaves from his patron's crown of laurels.' 'Father Jerome is merry.' 'Ah, well! let us talk ſeriouſly. I ſhould wiſh to meet you on the road; we ſhall have need for one another; I travel ſhort day's journeys, and in order to be *alone*, I follow the ſtaff of the army of reſerve.' 'Father Jerome on the ſtaff of an army! on that of the army which they ſay is to be the moſt brilliant, which has ever been ſeen.' 'Why, yes; there, as at Paris, is ſubject for moraliſing; there too, the paſſions rule; there vanity glitters; there are ſeen embroidery and lace; there the tall plume of feathers, green and yellow; the ſcarf, roſe-coloured and white, &c. Envy too ſits on that moveable theatre; but ſhe is not, any more than her companions, ſo hideous there as elſewhere; becauſe, there only, the object which excites envy, diſhonours not him who aims to attain it. In a word, I want to enjoy the ſight.' 'My patron, father Jerome, is likewiſe on the ſtaff.' 'If all the world were like your patron, the moraliſt might throw

aſide

aſide his pen; envy and ambition would quit this planet; I know not where we ſhould go to look for vanity; and Father Jerome would plant his cabbages.' 'No matter; my patron, I tell you, is on the ſtaff, and I am to accompany him."

It would be difficult to ſay to what claſs of travellers this author belongs. We rather think he is of a claſs peculiar to himſelf. He comes nearer to Sterne, of whom he is a great admirer, than to any other. But he is very different from the herd of Sterne's imitators. His manner is completely his own. He avoids Sterne's affected eccentricity and abruptneſs; but reſembles him in ſeizing intereſting views of nature, and particularly intereſting ſcenes of ſocial occurrence and intercourſe. And Sterne has no ſhare in the praiſe which this author deſerves, for not having preſented one image to ſully the imagination at the time he was preſenting images to intereſt the heart. We will not, however, ſay, that this is upon the whole ſo intereſting a book as Sterne's Sentimental Journey. Sterne has the art of accumulating intereſting pictures of human creatures, and of finiſhing them with ſo maſterly a hand, as to be in ſome reſpects the foremoſt of writers. The motto, which our author has prefixed to his firſt chapter, from the Sentimental Journey, is the moſt expreſſive deſcription of his own book which we can preſent to our readers.—"It is a quiet journey of the heart in the purſuit of nature, and thoſe affections which ariſe out of her, which make us love each other, and the world, better than we do." Though it be a journey made in the company of an army, the proceedings of the army do not interfere with it; nor are they ever mentioned but when they preſented ſome intereſting ſcene, and then are merely deſcribed as any other of the great objects or occurrences around.

We ſhould deprive our readers of a pleaſure, if we did not extract a paſſage or two more, to enable them to form their own opinion of the book. We are ſorry that ſome of the beſt are too long for inſertion.

"After a paſſage of loſty mountains and deep valleys, we arrived, on the evening of the 16th Floreal, at Creuſé; here it is you behold on all ſides barren rocks, where a few buſhes ſcarcely vegetate; the horizon is bounded by the chain of Jura, crowned with larches and firs. Nothing is ſo diſmal as theſe trees, whoſe form is hard and ſtiff, and whoſe gloomy colour abſorbs the light of day, and ſpreads a veil over all nature. I ſeparated from my companions: I deſcended from hollow to hollow: I arrived on the bank of a ſtream which had been increaſed a little by ſome furrows to give it ſtrength to move ſaw-mills: I deſcended ſtill lower; I thought myſelf at the centre of the earth. Around me aſcended rocks till they loſt themſelves from my ſight in the clouds; all nature was ſilent; only the bird of night from time to time accoſted me with melancholy note; over my head hung pieces of the rocks, broken off, and arreſted in their fall. Seated in the deepeſt part of the ravine near the empty bed of a torrent, which ſeemed to have been long dried up, I abandoned myſelf to my ſorrow, with which the genius of the place ſeemed, as it were, to be in harmony. I thought of the object whoſe loſs I ſhall long deplore. Seized by an

an involuntary impulſe, occaſioned by the dreadful ſolitude in which I was placed, I invoked the dear ſhade which for ever follows me; I prayed, that far from mortals, in a place where methought not one of them could have ever entered, ſhe would join me; I called upon her name. Even echo did not reply to my complaints; I wiſhed that the tales with which our infancy is amuſed, were no chimeras. Alas! it was in vain. I have already ſaid, when once we quit this planet, we return to it no more; not even to comfort thoſe whom we leave in affliction."

It is when the finer feelings of the heart are in this manner aſſociated with the great or beautiful ſcenes of nature, that the moſt rapturous movements of the ſoul are experienced. And he receives a precious ſource of happineſs from his parents and teachers, who, when young, has by them been taught thus to aſſociate them. Books of travels, ſuch as the preſent, afford ſome of the moſt effectual means of attaining this deſirable purpoſe.

Take another deſcription of a different kind.

" Geneva preſents to the obſerver an intereſting ſpectacle. Notwithſtanding her reunion to France, and attachment to the French, ſhe has been able to preſerve a peculiar character; or, if I may ſo expreſs myſelf, a peculiar phyſiognomy which renders her ſtill worthy of the attention of a philoſopher. She reſembles that fabulous ſtream, whoſe waters preſerved their purity, even in the midſt of the ſea.

" We may ſometimes judge of the morals of a city by a ſingle incident, eſpecially if it be characteriſtic. The following is one which appears to me of that kind. On my paſſage through that city when going to Italy, one of my fellow travellers was ſent to lodge in the houſe of a rich tradeſman. He was a young man, of an agreeable figure, and poſſeſſing thoſe attractions, thoſe ſocial talents, which diſtinguiſh the French above all other people. There were in the houſe of J——, two young and handſome ladies. The rapid march of the army of reſerve, by haſtening our departure from Genoa, prevented my friend from forming a more particular acquaintance with the family, whoſe hoſpitality he had experienced. On our return from Italy we ſtopt ſome days in that city; the young man had forgot the family of J——, and had no thoughts of going to ſee them, when one morning at ſix o'clock, he paſſed by chance before the houſe; the youngeſt of the daughters was at that moment at the door; ſhe recollects him, ſalutes him, and aſks him, after the firſt queſtions dictated by politeneſs, if he had ſeen every thing remarkable about Geneva; and, on his anſwering in the negative, offers to conduct him to the Muſeum. How refuſe a propoſal of this kind, made by beauty, and with that ingenuous tone which adorns innocence? Our two young people ſet out together. What would they have ſaid in one of our provincial towns to have ſeen a lady of 18 years conducting by herſelf an officer of dragoons of 20? In Geneva they give no myſtery to innocent actions; and they know *that whoever practices concealment has, ſooner or later, occaſion for it.*

" The young woman ſhews in detail the Muſeum, of which ſhe knew every thing which ſhe could *know with propriety*, explains ſhortly, and without oſtentation, what required it. After having gone over all the places, there ſtill remained one; ſhe ſtops at the outſide of the door, begs my friend to enter, and to allow her to remain, and wait, becauſe into that apartment

apartment ſhe was forbidden to go. Leave a beautiful woman to go to ſee productions of art! that does not agree with the principles of French politeneſs. To remain with her, and renounce, from good breeding, the ſatisfaction of ſo rare a curioſity, *encreased as it ought to be by the reſerve of the beautiful Genevete!* 'Tis a hard caſe. What then can this myſterious apartment contain? The young dragoon, to reconcile all, ſprings into the apartment, runs it over with a rapid glance, and rejoins his companion. *** In a word, the apartment contained ſome ſtatues and pictures entirely naked; it muſt not be forgot that the young girl was entirely free, that there was not a creature at the Muſeum beſides her companion to be the witneſs of her conduct; that the keys were entruſted to her; that her companion preſſed her to accompany him; that ſhe alone knew that the apartment contained things which ſhe ought not to ſee; that ——

'Did you employ any gallantry (ſaid one to the young dragoon who related to us the adventure).' 'If you knew (ſaid he) how beautiful, upon coming out of the apartment, ſhe was in my eyes; how reſpectable ſhe appeared to me! ſhe bluſhed a little, and ſaid nothing to me. We were both ſilent as we returned, and I could only unlock my tongue to thank her for the complaiſance which ſhe had ſhewn me.' This anecdote is abundantly ſimple; it will very probably be laughed at; but the ingenuous conduct of Miſs J—— has a charm for me which tempts me to ſet ridicule at defiance."

Such is the true plan which ſhould be adopted in deſcribing the manners of a people.

MISCELLANEOUS.

An Eſſay on the Leviathan and the Behemoth of Scripture; occaſioned by ſome recent diſcoveries. By John Whitaker, B. D. Rector of Kuan Lanyhorne, Cornwall.

EVER ſince the days of Bochart, who firſt ſet the preſent tone of opinion concerning the LEVIATHAN, this animal has been univerſally believed to be the Crocodile. Some ſtrokes in the grand deſcription of it by God to Job, do ſeem to point directly at the crocodile; but others point at a very different animal: and ſome paſſages of ſcripture refer us determinately to the animal that had always been believed to be the Leviathan before, even the whale.

"Canſt thou," ſays God, "draw out Leviathan with a hook? or his tongue with a cord which thou letteſt down?" Here we ſtart at once a circumſtance, that ſhows the Leviathan to be no crocodile. The Septuagint indeed notes not the *tongue*, but the Vulgate notes, which profeſſes to be equally with that tranſlated from the Hebrew *. Patrick, therefore, the celebrated commentator upon the primary books of the Old Teſtament, who applies all to the crocodile, puts the queſtion in theſe terms: "Canſt thou let down a line, and pull him out by the *tongue* with a hook?" The crocodile, however, has been known ever ſince the days of Herodotus, who firſt affirmed the fact, to have no tongue. All experience ſince has proved the truth of his affirmation. Nor has the crocodile any thing like a

* An extrahere poteris Leviathan hamo, et fune ligabis *linguam* ejus?"

tongue, only a fleſhy ſubſtance attached all along to his lower jaw, and ſerving *perhaps* to turn his meat *. Yet the whale undoubtedly has a tongue; as we know it can roar. There is one kind of whale, that roars ſo loudly when he is ſtruck by the whale-fiſhers, as to be heard (according to report) at the diſtance of two miles. This, to be ſure, is only a ſlight circumſtance in itſelf, and for want of the Septuagint's concurrence has only a ſlight c rroboration. It is, however, of ſome moment, and as occurring in the very outſet, augurs ſucceſs to my undertaking.

" Canſt thou," adds God, " put a hook into his noſe, or bore his jaw through with a thorn? Will he make man's ſupplication unto thee? Will he ſpeak afterwards unto thee?" The whale, as Patrick remarks, upon this deſcription, and from the remark, appropriates all to the crocodile at once, " never creeps upon the earth." That circumſtance he therefore conſiders, as requiring him " to ſay no more" againſt the whale for the animal meant. Yet where is the Leviathan ſaid ſo to creep? no where in our tranſlation; no where in the Septuagint too. Here, indeed, the words run a little different from our own.—" Wilt thou bind a ring on his noſtril?" interrogates God here, " and bore his lip with a bracelet?" " Will he ſpeak to thee with prayer, with ſupplication, ſoftly?" But we find not a hint, however ſlight, of the Leviathan *creeping*. Reaſoning only from his own ideas, and ſo turning ſupplication into creeping, Patrick groſsly impoſed upon his judgment by this exerciſe of his fancy, and for a ſupplicating Leviathan, ſubſtituted one " creeping *upon the earth*."

The prin ipal objection to the whale repreſenting the Leviathan, being thus repelled at once; let us try the firmneſs and force of the ſubordinate objections. " Will he make a covenant with thee? Wilt thou take him for a ſervant for war? Wilt thou play with him as with a bird? or wilt thou bind him for the maidens? Shall thy companions make a banquet of him? Shall they part him among the merchants? Canſt thou fill his ſkin with barbed irons? or his head with fiſh ſpears. Lay thine hand upon him, remember the battle, do no more." How truly ſublime is this! But the very brevity conſtitutes half the ſublimity of it. Yet the Septuagint carries ſtill greater ſublimity with it. " Lay thine hand upon him," it ſays, " remember *the war exiſting in his mouth*, and *exiſt no more thyſelf*." Thoſe words may be applied to the crocodile as *all mouth*, as in fact expanding his jaws to the diſtance of fifteen inches and a half from each other, and having them paliſaded with more than forty teeth. Yet what are the jaws of a crocodile to a whale's jaws? The whale in general has only a narrow throat, compared with the bulkineſs of his body; a throat at its greateſt dimenſions, little more than three inches in diameter. But, as we know Jonah the prophet to have been " ſwallowed" whole by " a great fiſh," even to have been living " three days and three nights in the *whale's* belly †;" ſo we know of a fiſh in the Mediterranean, that is commonly called a *Charoxias* by the Greeks, as generally keeping to the *vallies* of the ſea below, or a *Lamia*, by the Greeks and Latins, as merely a *devouring*

---

* Pococke's Travels, i. 202.

† Jonah, i. 17. Matthew. xii. 40. The former, in Septuagint, has " a great whale," but the latter has a " whale" only, *cetos* being *the ſame word for whale in both*. How abſurdly then have ſome critics endeavoured to vindicate the fact, by turning the whale into a great fiſh merely!

monſter

monſter of the ſea. This has juſt the magnitude of the whale, and is aſſuredly what our Saviour expreſsly denominate an actual whale. Yet it differs from all that we know beſides, in having a throat capacious enough to ſwallow whol the largeſt of men. One of theſe was caught upon the coaſt of Portugal about the year 1710, as another has been caught this very Spring of 1802, upon our own coaſt of Dorſetſhire, driven thither by the tempeſtuous weather, and now exhibited for a ſhow in London; within the very *throat* of which, when extended to its full ſtretch, a man could even *ſtand upright* *. Well therefore may we reſpect that heightened note of ſublimity, which the Septuagint has let us concerning the whale, "Lay thine hand upon him, remember" as thou toucheſt his head "the war exiſting in his mouth," in his expanding ſuch an immenſity of jaws as he actually expanded to Jonah, "and" in an annihilating horror at this gulph of deſtruction opening wide to ſwallow thee up like him, "exiſt no more thyſelf."

"Behold," continues the deſcription, "the hope of him," of taking him, is in vain. Shall not one be caſt down even at the ſight of him? None is ſo fierce that dare ſtir him up: who then is able to ſtand before ME? Who hath prevented ME, that I ſhould repay him," that is, who hath prevented ME from repaying him? Septuagint aſks, "For who is he that is oppoſed to me, or who ſhall oppoſe me and perſiſt? Whatſoever is under the heaven is MINE." The deſcription then returns to the Leviathan, and ſays: "I will not conceal his parts, nor his power, nor his comely proportion. Who can diſcover the face of his garment? or who can come to him with his double bridle? Who can open the doors of his face?" Septuagint aſks: "Who ſhall reveal the face of his cloathing? who can enter into the folding of his armour, who ſhall open the gates of his countenance?" "His teeth are terrible round about," Septuagint, "in the circle of his teeth is fear." This aſcription of *teeth* to the Leviathan, might ſtand as a proof that the Leviathan cannot be the whale; as the whale is ſaid to have no teeth, and only a hornplate inſtead of teeth along the upper jaw. Yet let not objections be exalted into proofs too haſtily. All the *larger* orders of whales have no teeth, but all the *ſmaller* have. Thus, what had been always claſſed as a whale, till Linnæus altered the claſſifications, the *Phocæna dolphin*, has forty-ſix teeth in each jaw; the *dolphin of the antients* is ſaid to have teeth *ſubulated*, or formed like bodkins; and the *orca*, or leſſer whale, of Ray, has broad teeth *ſerrated*. This ſhows what we have juſt ſeen already, that the deſcriptions here are *not* of a mere *ſpecies*, are *not* even of a *genus* merely; but *comprehend together* all thoſe attributes of greatneſs, which either mark the *genus* or diſcriminate the *ſpecies*.† And, as the *larger* ſeldom penetrated into the Mediterranean, even down to the days of Pliny, ſo the ſmaller muſt have been the whales generally ſeen there; an *orca* once entering even the harbour of Oſtia, while Claudius the emperor was conſtructing the port, being invited by ſome hides that were wrecked on their paſſage from Gaule, and being there aſſaulted by the emperor in form, "Glutting himſelf with the hides for ſeveral days ſucceſ-

* Ant. Univ. Hiſt. x. 554. 8vo.

† The *orcs* are deſcribed by Pliny as "carnis immenſæ *dentibus truculentæ*." They attack the *balænæ*, he ſays, "*lancinant morſu*, inconcuſſæque *ceu Liburnicarum roſtris fodiunt*." ix. 9.

ſively," ſays Pliny, " the *orca* had furrowed for himſelf a channel in a ſhoal, the ſand being accumulated ſo high by the waves, that he could by no effort turn himſelf round; and having been thus thrown upon ſhore while he is proſecuting his gluttony, he appeared with his back raiſed much above the water, like the inverted keel of a ſhip. Cæſar ordered *a multiplicity of nets* to be *extended acroſs the mouth of the port*, went thither *himſelf* with *his prætorian coborts*, and exhibited *a fine ſpectacle* to the Roman people; *ſoldiers ſending ſhowers of lances* from the *ſhips aſſailing*. And *one of theſe ſhips I ſaw ſink myſelf*, as *being filled with water* by the *blowing of the beaſt* *." Such was the whale of the Mediterranean, and ſuch was an accidental rencounter with him once by a man, the firſt faint rudiment of our own whale-fiſhery, as practiſed at preſent, and luckily deſcribed to us by an actual ſpectator! But let us now advert to a circumſtance noticed antecedently to this. The queſtion, " Who can open the doors of his face," or, " who ſhall open the gates of his countenance," refers only to what follows immediately afterwards, as the reaſon aſſigned for it, " His teeth are terrible round about," or " in the circle of his teeth is fear." But to what does the queſtion antecedent refer, " who can diſcover the face of his garment, or who can come to him with his double bridle;" and as the Septuagint aſks, with an obvious congruity of ideas, that ſpeaks at once its propriety of reading, by turning the double bridle into a double garment, " who ſhall reveal the face of his clothing, who can enter into the folding of his armour?" This armour is plainly a garment, and a garment duplicated by one fold over the other, yet not to be unfolded by man, and not to be laid open to the eye even in the facing fold. " What then is it?" Not ſcales, as ſcales are noticed afterward; it can be only that *furtout* of blubber, which the whale wears immediately under the ſkin, and before the fleſh, as an armour, a clothing doubled one inch over another, to the depth of ſix inches generally, and to the thickneſs even of two or three feet in one part.

" His ſcales," adds the deſcription, " are his pride, ſhut up together as with a cloſe ſeal. One is ſo near to another, that no air can come between them. They are joined one to another, they ſtick together that they cannot be ſundered." Here indeed the aſcription of *ſcales* to the Leviathan, if actually made by the original, ſeems, in ſpite of all that we have ſeen before, to mark the Leviathan deciſively for a crocodile. Patrick accordingly avers in a half-tone of triumph, that " we are not in this place to underſtand the whale, becauſe that fiſh is not armed with ſuch ſcales as

---

* Pliny, ix. 6. " Balænæ *et* in *noſtra* maria *penetrant*.—Orca *et* in *portu* Oſtienſi viſa eſt, oppugnata a Claudio Principe. Venerat tunc exædificante eo portum, invitata naufragiis tergorum advectorum e Galliâ; ſatianſque ſe per complures dies, alveum in vado ſulcaverat, accumulatâ fluctibus arenâ intantum, ut circumagi nullo modo poſſet: et dum ſaginam perſequitur in littus fluctibus propulſa, emineret dorſo multum ſupra aquas carinæ vice inverſæ: prætendi juſſit Cæſar plagas multiplices inter ora portûs; profectuſque ipſe cum Prætorianis cohortibus populo Romano ſpectaculum præbuit, lanceas congerente milite è navigiis aſſultantibus, quorum unum mergi vidimus, reflatu belluæ oppletum undâ." Even ſome of our own whales have teeth, as the *phyſeter* has in the under jaw, through all the four *ſpecies* inhabiting the northern ocean.

the

the Leviathan is here ſaid" to have;—" nor is it impenetrable," a circumſtance however inferred merely from a queſtion, from the queſtion concerning barbed-irons and fiſh-ſpears, " as every body knows." But if we conſult the Septuagint, both theſe objections loſe their force immediately. The fact is, that the original appears from the Septuagint here ſo uncertain in its import, ſo eluſive, and ſo ſlippery, that it eſcapes from the firmeſt graſp of criticiſm. Inſtead of the queſtion, " Canſt thou fill his ſkin with barbed irons, or his head with fiſh-ſpears," the Septuagint ſays, as far as we can elicit the meaning from the darkneſs even of this copy, " all that navigate, if come together, cannot carry off one ſkin of his tail, or his head, in the veſſels of the fiſhers." Or, as the Vulgate renders the original, " Wilt thou fill ſkins with his ſkin, and the fiſh cellar with his head *?" Both theſe verſions are ſo very different from our own, that we cannot but believe the original of all to be very uncertain indeed. When the mirror reflects three ſuch varying images, for one and the ſame, all confidence in the juſtneſs of its repreſentation muſt be at an end. And thus, for the *ſcales* of our verſion, the Septuagint tells us " his *entrails* are ſhields of braſs, his compactneſs is as the ſmyris-ſtone," with which jewellers poliſh gems. Where then are now the *ſcales*, and where is now the *impenetrability*, that turn the Leviathan with ſuch a powerful incantation into a mere crocodile? They are both gone, and gone for ever. Even if the latter had remained, would this have had the power of the ſlighteſt ſpell for the purpoſe? The whale is undoubtedly *not* " impenetrable, as every body knows;" but the crocodile is equally not impenetrable, as all ſcholars know. Even " the dolphins entering into the Nile, (ſays Pliny) having for this purpoſe a knife-like fin upon their back, beating the crocodile from their prey, and from ruling alone as it were, in their own river, *kill them by cunning*, though unequal to them in ſtrength: on the belly of the crocodile is the ſkin ſoft and thin; the dolphins therefore dive as if they were frightened, and going under it cut it with that fin †." But, as Pliny

---

* " Nunquid implebis ſagenas pelle ejus, et gurguſtium piſcium capite illius?"

† Pliny, viii. 25. " Delphini immeantes Nilo, quorum dorſo tanquam ad hunc uſum cultellata ineſt pinna, abigentes, eos prædâ ac velut in ſuo tantum amne regnantes, alioquin impares viribus ipſi, aſtu interimunt. In ventre mollis eſt tenuiſque cutis crocodilo: ideo ſe, ut territi, mergunt Delphini, ſubeunteſque alvum illâ ſecant ſpinâ." Balbillus, in the reign of Nero, " wrote an account of the remarkable things he had ſeen in Egypt; and deſcribed a battle, which during his adminiſtration (in Egypt) happened at the mouth of the Nile, between the crocodiles and the dolphins. The victory, according to him, was gained by the latter."—Ant. Univ. Hiſt. xiv, 470. " There is a ſmall fiſh, called *Gurgur* in Upper Egypt, and *Shalk* at Cairo; it is at moſt about a foot long; its head is well fortified with a ſtrong bone; the fin on the back, and on each ſide under the gills, is armed with a ſharp bone: *they have an opinion*, that this fiſh *enters* the crocodile, and *kills it*. This poſſibly may be what Pliny ſeems to call erroneouſly the dolphin, which, he ſays, has a ſharp point on his back; with which, getting under the crocodile's belly, he wounds him." (Pocock's Travels, i. 202.) The *Gurgur*, how-

Pliny adds, "there is a race of *men* hoſtile to this beaſt in the very Nile itſelf, and denominated Tentyrites, from the iſland in which they inhabit. Their ſize of body is ſmall, but their preſence of mind is wonderful in one only exertion of it. This beaſt, (the crocodile) is terrible to thoſe who fly from it, but flies from thoſe who purſue it; yet theſe men alone preſume to encounter it. They ſwim along the river, mount like riders upon the back of the crocodile, and, while it turns its mouth upwards to bite them, fix a ſtick in its mouth acroſs, hold the extremity right and left, on both ſides, and thus direct it, like a bridled captive, to the land; as there terrifying it by their voices alone, they even force it to vomit up for ſepulture, the bodies which it has recently ſwallowed. The crocodiles therefore never approach that one iſland, and are frightened away with the very ſmell of that race of men *." All plea therefore is precluded at once, that has

---

ever, can never anſwer to this dolphin of Pliny. The actions of each are very different. The former *enters into* the crocodile, and *ſo* kills it. *How* he enters, is not ſaid, but *by the mouth* muſt be meant. And then the entrance becomes juſt as incredible as the ichneumon's for the ſame purpoſe. "It ſeems improbable, (ſays our author himſelf, with all his frigidity concerning the ichneumon, p. 203,) that *it can do this without being ſtifled.*" But very differently the dolphin dives *under* the crocodile, then riſes up to lance his ſoft belly with its ſharp fin, and ſo kills him. Dolphins, in fact, are of three *ſpecies:* one of theſe, the Phocæna dolphin, about four feet long, when the crocodile is about twenty, truly unequal therefore to the crocodile in ſtrength, has actually a cartilaginous fin upon the back, that is curved like a thick ſhort knife, and hooks towards the head of the dolphin; ſo that the dolphin has only to riſe up under the crocodile lengthways, and rip open his belly from end to end.

* Pliny viii. 25. "Quin et gens hominum eſt huic belluæ adverſa in ipſo Nilo, Tentyritæ ab inſulâ in quâ habitat appellata. Menſura e rum parva, ſed præſentia anima in hâc tantum uſu mira. Terribilis hæc contra fugaces bellua eſt, fugax contra inſequentes: ſed adverſum ire ſoli hi guadent. Quin tiam flumini innatant, dorſoq e equitantium modo impoſiti, hiantibus reſupino capite ad morſum additâ in os clavâ, dextrâ ac lævâ tenentes extrema ejus ut inque, ut frænis in terram agunt captivos: ac voce etiam ſolâ territos, cogunt evomare recentia corpora ad ſepulturam. Itaque uni ei inſulæ crocodili non adnatant, olfactuque ejus generis hominum—fugantur." M. Scaurus, when Ædile, firſt ſhewed crocodiles, and five together, in a temporary euripus at Rome, (Pliny, viii. 26.) At Rome the Tentyrites were employed to take the crocodiles with nets, out of the ponds in which they were kept for exhibition; and took them without receiving any injury. Seneca aſcribes their ſafety, to their temerity in attacking ſuch a dangerous enemy. (Ant. Univ. Hiſt. i. 393.) This curious kind of rencounter with the crocodiles, appears no longer practiſed at Tentyra, now Denderah. (Pococke's Travels, i. 85.) Yet it plainly is, as the natives of Egypt in general, "give an account of the method of catching them [the crocodiles], ſomething like that which Herodotus relates (ii. c. 70.): they make ſome animal cry at a diſtance from the river, and when the crocodile comes out, they thruſt a ſpear into his body, to which a rope is tied; they then let him go into the water to ſpend himſelf, and, afterwards drawing him

has been urged for the crocodile's aſſumption of the Leviathan's name, by a poet and a divine united, in the juſtly celebrated Dr. Young; becauſe, forſooth! "the taking the crocodile is moſt difficult," when the Tentyrites took it ſo eaſily; becauſe, alſo, forſooth! "Diodorus ſays they are not to be taken but by iron nets," when the Tentyrites could ſo mount, ſo bridle, ſo direct, and ſo force them; becauſe again forſooth! "when Auguſtus conquered Egypt, he ſtruck a medal, the impreſs of which was a crocodile chained to a palm tree, with this inſcription *Nemo antea religa-vit**." Though the country repreſented by the crocodile had been ſubdued by Cambyſes, by Alexander, and by the very Romans immediately before, even though the crocodile itſelf was ſo much terrified at the very ſmell, and ſo much controuled by the very voice, of its *native* neighbours.

Yet, after all that has been aſſerted concerning the non-exiſtence of *ſcales* on the whale, the aſſertion is as falſe in fact as it is unimportant to the text. When our ſeas were little frequented, and our channel only croſſed in occaſional paſſages from the continent to the iſle, even as late as the days of Domitian, the *Balæna* of *Britain* was known to the Romans by its bulkineſs.† But ſince our ſeas have ceaſed to be ſo ſolitary to man, have begun to reſound with the voice of mariners, and been traverſed in every direction by the veſſels of commerce, the *Balæna* of *Britain* has retired gradually to the north, and now exiſts in the whale of Norway. There it is diſcriminated principally into two kinds, the whalebone and the ſpermaceti, both pretty nearly of the ſame dimenſions generally, yet the whalebone actually having *ſcales*, one only upon each ſide indeed, but one extending *from five to eight feet in length*. Yet the whales of the north, as we ſhall ever remember, and whether furniſhed with ſcales or not, muſt have been all unknown in general to the hiſtorian of Job. He could know only the whales of the Mediterranean in general; and as *theſe* actually have, what the moſt ancient copy of the original concurs with our copy to give the Leviathan, a circle of teeth; ſo need we not to enquire whether *theſe* have ſcales, becauſe that ancient copy gives no ſcales to the Leviathan at all. It ſays only, "his *entrails* are ſhields of braſs, and his compactneſs is as the Smyris ſtone; they are glued one to another, and a breath of wind cannot paſs between; as a man will be attached firm to his brother, ſo are they bound together, and they cannot be drawn aſunder." Such an account of an animal can never be applied to a crocodile. It can be applied to a whale only, to an animal of great bigneſs and ſtrength, a capacious belly, and bowels of vaſt ſize but of firm adherence. We know nothing indeed of the *entrails* of a whale, as the blubber is the only object of the whale-fiſhery; and when the blubber is cut off with axes from the ſides of the whale, the fleſh is turned adrift with the entrails in it, as a prey to the bears waiting for it on the ſhore, or venturing out upon the ice to approach it the ſooner. Yet we know enough to ſee, that ſuch bowels and ſuch a belly can belong only to a whale.

---

him out, *run a pole into his mouth*, and *jumping upon his back*, tie *his jaws together*." (p. 203.) So much of the Tentyrite is retained to this day in Egypt, and at Tentyra itſelf aſſuredly; yet ſeemingly unknown to our very informant himſelf!

* At the end of his Night Thoughts.

† Juvenal—Quantum Delphinis Balæna Britannica major.

" By his neezings,"* adds the deſcription, " a light doth ſhine; and his eyes are like the eye-lids of the morning;" or, as the Septuagint ſpeak, " in his ſneezing is an effu gence of light, and his eyes have the appearance of the morning ſtar." I think this gives us Dr. Young's remarks very juſtly, as great an image of the thing it would expreſs, as can enter the thought of man. But he then ſu joins very conjecturally, what proves h m to have been a better poet than an hi lorian, and a better divine than a naturaliſt; " it is not improbable that the Eg ptians ſtole their hieroglyphick for the morning, which was the crocodile's eye, from this paſſage; though no commentator I have ſeen men ions it."† Neither has any " commentator I have ſeen" mentioned the exiſtence of ſuch an hieroglyphick.‡ But, even if mentioned, ev n if proved, this hieroglyphick ſeems to have had little or no propriety in the application. " The animal (ſays Pliny, is reported to have *dull* eyes in the water, but *ve y ſharp* eyes out of the water."§ The contradiction is plain, but reconcileable. The eye of a cro odile has been marked upon land for its quic neſs in one poi t, as the animal has a f rt of channel on the head behind each eye, by which objects behind are conveyed to each; as therefore he ſoon perceives his hunter taking a ci cuit to come directly behind for ſhooting him; and as he ſhows he does, by moving off gen ly into the water.‖ But hat is quickneſs of viſion behind from a particular conformation of parts there, and a dullneſs of viſion in ever, other point, to the coruſ ations of brightnef in the morning-ſtar? The eye of the crocodile is perhaps the fainteſt repreſentation that nature could have furniſhed for ſuch a conſtellation of ſparkles. The eye alſo of a crocodile is very ſmall, in proportion even to his own body; and is ſo contracted in its very ſma lneſs by its poſition within the orbit, that the outward part, when the eye is ſhut, is *little more than an nch in l ngth*, running parallel with the length of the jaws. Can this then be a repreſentative for the eye of day? As well almoſt might a glow-worm be ſet up for a ſemblan e of the ſun. Yet this very paſſage ſuggeſts an hieroglyphick, not ſo natural poſſibly to the mind of an Egyptian, as yet much more obvious certainly to every other mind, in the lively and luſtrous eye of a whale. The eyes of all fiſhy animals but whales are covered only with that tranſparent ſkin which covers the reſt of the head. But in the whales they are covered with eye-lids, as in men. This keeps that organ in whales much more active and vigorous, by giving it periods of relaxation for eaſe and of

---

* We have ſeveral words in our language, that uſe or loſe the prefixed letter *s* occaſionally. Here we have " neezings" for *s*neezings, and neez*e*d" for *s*neezed in 2 Kings, iv. 35, and " knappeth" for *s*nappeth in Liturgy for Pſalm xlvi. 9. Nor is the practice confined to the Engliſh language, as we have it alſo in the Britiſh; Ariconium" or " *S*ariconium" being names for Kencheſter, in Ricardi Corinienſis Commentariolum, p. 21; and " Elgovæ" with " *S*elgovæ" appearing upon the ſame page of Ptolemy's Geography, ii. 3. p. 36, for a tribe of Britons.

† At the end of the Night-thoughts.

‡ Pococke, i. 228, in a ſet diſſertation on the hieroglyphicks, acknowledges not this.

§ Pliny, viii. 26. " Hebetes oculos hoc animal dicitur habere in aquâ, extra acerrimi viſus."

‖ Pococke's Travels, i. 202.

renovation

renovation for ſtrength. The other tribes of water-animals, whoſe eyes are ever exerted, ever ſtaring at objects, and ever ſtraining for viſion, muſt have eyes much more enfeebled by the operation of continual exerciſe; and a whale is thus to a ſtudent of nature at large a more appoſite image in its own eye and eye-lids, for the opening "eye-lids of the morning," than a crocodile can poſſibly be.

"Out of his mouth go burning lamps, and ſparks of fire leap out. Out of his noſtrils goeth ſmoke, as out of a ſeething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth; or, in the language of the Septuagint, "out of his mouth go forth as it were burning lamps, and as it were hearths of fire* burſt ſcatteringly out; out of his noſtrils goeth forth the ſmoke of a furnace burning with the fire of coals: his breath is coals, and a flame goeth out of his mouth." On this grand deſcription does Dr. Young very injudiciouſly expatiate, by ſaying of the crocodile as lying long under water, and as forced to hold his breath there; that when he emerges the breath by being long repreſt is hot, and burſts out ſo violently as to reſemble fire and ſmoke; even by adding that the very horſe, which preſſes not its breath by any means for ſo long a time, or is naturally ſo animated and fierce, is yet deſcribed by Virgil the moſt correct of poets, as breathing out fire and ſmoke,

Collectumque premens volvit ſub naribus ignem.

Dr. Young thus reduces the ſmoking breath of an emerging crocodile into the mere ſmoke from the noſtrils of an ardent horſe. But, by this reduction, all the grand circumſtances in the picture of this Leviathan are obliterated and loſt. The long, lank, and ſcaly crocodile can have little or no heat in his body, to give warmth to his repreſſed breath, and to diſcharge it at laſt in a volume of ſmoke. He cannot even feed the vital flame in his body, by eating under water; as under water he cannot bite. But the vaſt rotundity and vaſt longitude of the whale, give it a bigneſs of bulk that can hold a body of air proportioned to its own body in ſize. It has alſo a particular apparatus given it, for heating the vital air within; its own natural heat being reflected and redoubled by that *furtout* of blubber, which I have noticed before as immediately under the ſkin, and about ſix inches generally in thickneſs, ſuch as enables it to live under the Polar froſts themſelves. But about the under lip this is no leſs than two or three *feet* thick, becauſe the whale is deſtined to ſwim with its head a little raiſed above the water, becauſe therefore the water muſt be continually beating againſt the under lip, and water is always refrigerated by the action of freezing air upon its ſurface. As alſo the whale feeds upon ſmall fiſh, particularly herrings, he drives them into a large ſhoal together, then goes commonly under it, opens his mouth, and draws all that he can into the ample whirlpool; in this kind of voracious ſuction, ſwallowing ſo many at times, that he is ready to burſt with his enormous meal, and actually ſets up a dreadful roar from pain. So very different, ſo very oppoſite is the whale from or to the crocodile; yet, when he has thus or in common reſpiration taken in a large quantity of water, and is obliged in two or three minutes to diſcharge it again by paſſing it as air through his only noſtril, he is ſaid in technical language (as we have ſeen before) to *blow*. This was no-

* Fires were always made on the hearth, before grates were invented.

ticed

ticed by the antients, as we have equally ſeen before; and Pliny *their* ſecretary tells us expreſsly, that, "the Balænæ" or large whales, "have mouths in their faces, and ſo, while they ſwim upon the ſurface of the water, *blow out ſtorms of ſhowers* on high."* But our whale-fiſhery having exhibited the whale to us in his moſt formidable activity, I notice that the animal when he comes up to *blow* is ſtruck at with an harpoon, not upon the bone of his head, which is impenetrable, but on a ſoft piece of fleſh near the noſtril, into which the harpoon readily pierces; that then the monſter feeling the ſmartneſs of the blow, the wound given by it, and the barb ſticking in his fleſh, runs down obliquely to the bottom, not of a river like the crocodiles, but of the very ocean itſelf, and runs with ſuch violence, as would ſoon draw the boat down with it, if the rope attached to the harpoon was not nimbly let go; yet even then would ſpeedily ſet fire to both rope and boat by the violence of friction between them, if both were not kept well watered; that the monſter being obliged to come up and *blow* again, heated by his wound and inflamed by his agitation, he diſcharges his retained breath in a thick tall column of ſmoke, and is inſtantly ſaluted with another harpoon near his noſtril; that on this, he again plunges to the bottom, again runs out a length of ninety, a hundred, or more fathoms of rope, and tries to coil the rope round any rocks below, till he is compelled to come up once more for breathing; that the column of ſmoke thus emitted from his noſtrils becomes more and more inflamed, as he receives freſh wounds and feels freſh indignation at them, till he works up the very waves into a tempeſt by his exertions, or till he drags the boat after him to the bottom by the very rapidity of his courſe, or till he has exhauſted himſelf by all his exertions, ſo long, ſo repeated, and ſo gigantic.

This is a picture of greatneſs and grandeur, infinitely beyond any that could be exhibited by ſuch a reptile as the crocodile. His efforts we have ſeen before, when he comes out of the river invited by the cry of ſome animal placed for the purpoſe, when he is therefore ſtruck by a miſſile with a ſtring faſtened to it, and when he is allowed to go back into the water in order to tire himſelf with his exertions for freedom. So far the caſe of the crocodile and the whale is nearly the ſame. But how different are the circumſtances. The ſtring of the crocodile is a rope,—to the whale of ninety or a hundred fathoms in length. The animal too is proportionally ſmall; the crocodile perhaps weighing two hundred pounds, but the whale in all probability a *hundred millions*, or 500 tons; as our ſhips bring away nothing but the blubber, and the blubber of only one whale has been often known to load a ſhip by itſelf. On the whole, indeed, the crocodile is no more in compariſon with the whale, as to ſize, as to ſpirit, or as to ſtrength, than a lap-dog is to a lion. On ſurveying all, therefore, my mind is aſtoniſhed at the ſottiſhneſs of the critical world, in ſubſtituting the crocodile for the whale. While not a writer has ever mentioned the ſmoaking breath of the crocodile, or has even given one curl of ſmoke to his reſpiration however ſuppreſſed; we ſee in the whale at once, what alone comes up to the words of God in Job: "In his ſneezing," we now ſee as in his ordinary blowing, "is an effulgence of light;" but, extraordinarily, "out of his mouth go

* Li. ix. c. 6. "Ora balænæ habent in frontibus; ideoque, ſummâ aquâ natantes in ſublime nimbos efflant."

forth

forth as it were burning lamps, and as it were hearths of fire burſt ſcatteringly out," when he hath ſwallowed a whole ſhoal of herrings, is thus ready to burſt with his own gluttony, and roars from his very fulneſs of repletion. " Out of his noſtrils goeth forth the ſmoke of a furnace burning with the fire of coals; his breath is coals, and a flame goeth out of his mouth;" particularly, when he is violently agitated by the aſſaults of man upon him in his own domain: and, though we have no authority for ſuppoſing the antients to have aſſaulted whales, as *we* aſſault them, yet we know enough to believe that whales had been diſcerned by them in very violent agitations. " The greateſt animal in the Indian ſea (ſays Pliny) is the *priſtis* and the *balæna*; in the Gallic ocean is the *phyſeter*," a whale ſo called like the *phyſalus* from ſome peculiarity in blowing, " exerting itſelf like a huge column, riſing higher than the ſails of the ſhips, and belching out a kind of deluge."* But in the Indian ſea, he tells us, are " *Balænæ*, of four acres, and *Priſtes* of two hundred cubits." And " in that ſea the beaſts are ſeen chiefly about the Solſtice; then ruſh the whirlwinds there, then the tempeſts break down from the ridges of the mountains, *turn up the ſeas from the very bottom, beat the beaſts out of their profound retreats*, and *roll them along with the billows*."† " The *Balænæ* (adds Pliny) penetrate even at times into our ſeas: in the ocean near the Gades they are reported not to appear before midwinter, but to conceal themſelves at ſtated times in a certain bay placid and ample, there wonderfully rejoicing to bring forth their young."‡ So low did our whales then deſcend to the ſouth, when the northern ocean was wholly a wilderneſs of deſolation and terror to mankind! ſo much was the coaſt of Cadiz then, what the ſhore of Greenland is now! There thoſe leſſer whales. the Orcs, it ſeems, equally reſorted to attack them, as ever ſince the fall of man has Providence made the malignity infuſed by it to anſwer *his* purpoſes, and the rapacity produced by this to preclude the too free multiplication of animals ſo malignant or ſo rapacious. The Orcs accordingly attacked the mothers, or attacked the females big with young, and forced them to attempt their eſcape into the wide ocean; " endeavouring to ſtop them to kill them in the ſtraits of the cliffs, to drive them upon the ſhallows, to daſh them againſt the rocks "§ " Theſe battles are beheld (he ſubjoins) *as on a ſea angry even at itſelf*, with *no winds in the bay, yet with billows to the blowings and the blows larger than what any whirlwinds roll*."‖ Such was the whale formerly

---

* Pliny, ix. 4. " Maximum animal in Indico mari priſtis et balæna eſt; in Gallico Oceano Phyſeter, ingentis columnæ modo ſe attollens, altiorque navium velis, diluviem quandam eructans."

† Pliny, ix, 3. " In Indico mari—Balænæ quaternûm jugerum, Priſtes ducenum cubitorum.—Sed in mari belluæ circa Solſtitia maximè viſuntur: tunc illic ruunt turbines, tunc dejectæ montium jugis procellæ ab imo vertunt maria, pulſataſque ex profundo belluas cum ſluctibus volvunt."

‡ Pliny, ix. 6. Balænæ et in noſtra maria penetrant; in Gaditano oceano non ante brumam conſpici eas tradunt, condi autem ſtatis temporibus in quodam ſinu placido et capaci, mire guadentes ibi parere."

§ Pliny, ix. 6. " Orcæ occurrere laborant, ſeſeque opponere, et cautium anguſtiis trucidare, in vada urgere, ſaxis illidere."

‖ Pliny, ix. 6. " Spectantur ea prælia, ceu mari ipſo ſibi irato, nullis

in

formerly, ſuch is the whale now; the moſt bulky, the moſt ferocious, the moſt formidable of all the creatures in the very ocean itſelf; while the crocodile, his ridiculous ſubſtitute, is a mere reptile, amphibious in its nature, and not animated at all in its ſpirit; as at times its whole ferocity is inſidiouſneſs, and its whole formidableneſs at times to lie like a log upon the bank,

> On whoſe luxuriant herbage, *half-concealed,*
> *Like a fallen cedar*, far diffuſed his train,
> Caſed in green ſcales the crocodile extends.†

"In his neck remaineth ſtrength," as the book of Job proceeds concerning the Leviathan, or, as the Septuagint with all the vivacity and vigor of poetry expreſſes the idea, "in his neck ſtableth ſtrength." This, indeed, can never be reported of the crocodile, whoſe very inſidiouſneſs proves him not to have much ſtrength; whoſe *general* mode of catching his prey, is merely to ſpring from the water, and ſeize with his fore-claws any animal on the brink; or, if the animal be too remote for ſuch a ſeizure, to make a greater ſpring and beat it down with his tail. But the aſſertion accords exactly with the whale. In the neck, indeed, as in all the joints of the whale, the articulations are ſo bedded in muſcles and ſo ſmothered over with blubber, that the head and ſhoulders are ſeemingly cloſe together. But from thoſe very muſcles, and from this very blubber, *this* as keeping *thoſe* in continual warmth, always therefore capable of active exertion, the neck of the whale we have ſeen already exerted with the greateſt ſtrength. As ſoon as he receives the ſtroke of the harpoon in the only tender part of his head, he plunges inſtantly to the bottom of the ocean; feeling the point grating hard in his fleſh, and the beard raking rough againſt his ſcale; yet dragging eighty or a hundred fathoms of cable after him; dragging them by the very ligament of the harpoon, to his tenfold ſeverer feeling from the harpoon itſelf; even dragging them notwithſtanding all with ſo much velocity, that one man in the boat is obliged to ſtand always watering the gunwhale with a mop, and another with a lifted axe in his hand, ready to chop off the cable at once if it ſhould entangle or hitch and ſo threaten to ſink the boat. In this courſe the whale goes with ſuch rapidity, that the boat muſt be ſteered exactly in the line of his movements, or will be overſet by the obliquity alone. And a whale has even been known, by coiling the rope about a rock, to force the harpoon out of his ſcull, and to free himſelf from that weapon by violence; ſtrong are the muſcles of his head and ſhoulders! "and (as the book of Job goes on) ſorrow is turned into joy before him," a ſentiment obviouſly the very reverſe of what the author meant! Accordingly the Septuagint reſtores the meaning by rendering the original thus:—"before him runneth deſtruction." "The flakes of his fleſh are joined together; (or, as the Septuagint more emphatically ſpeaks) are *glued* together;" "they are firm in themſelves, they cannot be moved; or, (in the language of the Septuagint) they

---

in ſinu ventis, fluctibus verò ad anhelitus ictuque quantos nulli turbines volvunt."

† For this reaſon it was, I preſume, that (as Pococke informs us, i. 228,) in the hieroglyphics of Egypt, a "crocodile ſignified malice."

are

are *liquified together* upon him; they cannot be ſhaken." One great proof of this has been actually exhibited by the whale, as a boat has been cut down from the top to the bottom by the tail of this monſter, and the clap-boards have been ſcarcely ſplintered, though the gunwale on the top was made of tough wood. Even another boat has had its ſtern-poſt, though three inches in thickneſs, cut off ſmooth by a ſtroke from the ſame part of the whale, without ſo much as ſhattering the boat itſelf or drawing the nails of the boards. "His heart (adds the Book of Job) is as firm as a ſtone, yea, as hard as a piece of the nether mill-ſtone, or, (in the Septuagint) his heart is as fixed as a ſtone; it ſtands as an anvil un-removed." "When he raiſes up himſelf, the mighty are afraid by reaſon of breakings they purify themſelves." This ſtrange reading is read more ſtrangely ſtill by the Septuagint. Thus, "when he turns himſelf, fear comes upon the four-footed wild beaſts leaping on the earth," in a palpable contradiction to all that pre edes, and all that follows. But the vulgate at once removes the contradiction, takes away the ſtrangeneſs, and preſents the paſſage in this very ſtriking form, "when he ſhall be lifted up, the ANGELS will fear, and be purified by terror."* The idea of even Angels catching a terror from the elevation of the Leviathan above the waters, and from the Leviathan's exhibition of his vaſtneſs to the eyes of Heaven, is conceived in the very ſoul of Homer himſelf, or (to ſpeak more ſtrongly) is a beam of brightneſs worthy the very hiſtorian of Job, or (to ſpeak more ſtrongly ſtill) is a glowing ſpark from the ever-burning throne of God. Yet it is as juſt as it is grand in general, becauſe the formidableneſs of this *ſea-elephant*, as Pliny calls ſome marine animals inferior in bulk to this,† appears at once from his dimenſions, the whale being about ſeventy, eighty, ninety, or even a hundred feet in length. Well, therefore, "when he raiſeth up himſelf," may Job's hiſtorian poetically ſay, "the mighty," even "the Angels," "are afraid;" if the enormity of his length is conſidered, together with the deſtructiveneſs of his tail. Would it not then be the very impertinence of folly, even to aſk if all this, if half of this, or if a particle of this, could poſſibly be predicated concerning an animal with four legs only about two feet long, with a middle only about four feet nine inches in circumference at the thickeſt, with a tail only about five feet in length, and with a body only thirteen? Such a lizard can never come within a thouſand degrees of nearneſs to this deſcription. Nor can any animal poſſibly come up to it, but the greateſt of the animals of God, one great to the eye, one great to the mind, and therefore great enough to be an object of awe to angels as well as men.

"The word of him that layeth at him, cannot hold the ſpear, the dart, nor the habergeon. He eſteemeth iron as ſtraw, and braſs as rotten wood. The arrow cannot make him flee, ſling ſtones are turned with him into ſtubble; or, (as the Septuagint ſpeaks) the bow of braſs will not wound him, he accounteth the *petrobolon*," the engine that diſcharged vaſt ſtones at an enemy, "as graſs." "Darts are counted as ſtubble, (Septuagint) "hammers are reckoned for reeds;" he laugheth at the ſhaking of a ſpear," Septuagint, "of a ſpear tipt with fire." "Sharp ſtones are under

---

* "Cum ſublatus fuerit, timebunt Angeli, et territi purgabuntur."

† Pliny, ix. 5. "De Tritonum et Nereidum et Elephantorum Marinorum figuris."

him;

him; he ſpreadeth ſharp pointed things upon the mire," a verſion obviouſly unintelligible in itſelf, and only made intelligible by this in the Septuagint, "his bed is THE SHARP-POINTED ROCKS, and ALL THE GOLD OF THE SEA UNDER HIM is as clay not to be noticed." Here then come two more ſtrokes of deſcription, not poſſibly communicable to an animal which is the inhabitant of a river, to an animal which never ventures out to ſea, to an animal therefore which can never have its couch on the rocks, and can never make its bed upon the gold at the bottom of the ſea.*

"He maketh the deep to boil like a pot, (ſubjoins the Book of Job) he maketh the ſea like a pot of ointment." This is another ſtroke of deſcription, abſolulely incommunicable for ever to the crocodile; becauſe the ſcene of operation for the Leviathan here, is "the ſea" and "the deep," expreſsly. We have already ſeen how literally all is executed by the whale, when he ordinarily comes up to the ſurface in order to blow, and when extraordinarily at feeling the harpoon, he plunges with violence to the bottom of the ocean, when again emerging to blow, he plunges with another harpoon in his body back to the bottom again, and when again he repeatedly emerges, repeatedly feels the harpoon, and repeatedly plunges to the bottom; thus working up the waves into billows of foam and ſweat, and blood, making indeed "the ſea" to "boil like a pot," even "the deep" "like a pot of ointment." Some ſuch ſpectacles as this had aſſuredly been exhibited, though upon a ſmaller ſcale perhaps, by the whales of the Mediterranean; as we have actually ſeen one of the very *ſhips* that aſſailed the Orca alone and ſtranded on the ſhoal, ſunk merely by the blowing of the beaſt. Here then we have the original and the copy, ſtanding each by the other, and reflecting each the very features of the other. Let us therefore turn now from this copy and this original, to behold both diſguiſed, diſgraced, and diſfigured in Patrick's caricature-repreſentation of both. "When he *tumbles about* in the *bottom* of the *river*," Patrick notes concerning his harlequin Leviathan the crocodile, "he raiſes *bubble* on the *top*, and the water of the *lake* is *troubled* with the *ſlime mud* which he *ſtirreth up*." Folly itſelf could not go farther, I believe, in a profane traveſtie of this wonderful paſſage. Yet the Septuagint verſion ſpeaks a language ſtill ſtronger than our own. "He," it tells us, "maketh THE ABYSS to boil as a copper with water in it; he accounteth THE SEA as a caldron of boiling oil."† Nor let that ſpirit of objecting, which ſeems to be the ſtam-

---

* Thoſe crocodiles in the river Zirka near Cæſarea, in Paleſtine, that gave name to the river Crocodilon of Pliny, and to the town Crocodilon of Strabo as well as Pliny; are only five or ſix feet in length, and muſt plainly have been brought thither by ſome colony of Egyptians, who had ſuch a prodigy of ſottiſhneſs in their ſouls, as to worſhip ſuch an animal for a God. (Pococke's Travels, ii. 58.) So Arſinoe in Egypt was originally called the city of the Crocodiles, becauſe the inhabitants worſhipped crocodiles and bred them up tame in their lake, (i. 59.)

† Vulgate, "Ferveſcere faciet quaſi ollam *profundum maris*, ponet quaſi cum unguenta *buliunt*." St. John the Evangeliſt (we know) was thrown into a caldron of boiling oil, "in oleum igneum demerſus nihil paſſus eſt." Tertullian's Præſcript, c. xxxvi.) Oil was boiled into unguents with ſome fine-ſcented ingredients, in veſſels of metal, and particularly at times in "plumbeis vaſis." Pliny, xiii. 2.)

mer

mer incident to the tongue of erudition, and the blindneſs affected generally by the eyes of ſcholars, here tell us "the ſea" is often uſed to ſignify a lake, or to import even that great baſon of braſs out of which the prieſts drew water for waſhing; when this is confeſſedly the *ſea* and the *deep* of the *Leviathan*, when the former is expreſsly denominated the ſea by the *Septuagint*, and when the latter is equally by the Septuagint denominated the *Abyſs*. Scholars, indeed, even learned, ingenious, argumentative ſcholars, generally betray their ſuccours of reaſon by their partialities for learning, puzzle themſelves with the multiplicity of their collected ideas, and are taken in the labyrinth of their own reading.

But, as our verſion goes on to deſcribe Leviathan, "he maketh a path to ſhine after him, one would think THE DEEP to be hoary.* This is to every mind, I believe, ſufficiently diſcriminative of the Leviathan from a crocodile, of the whale from a reptile. It is, indeed, a meteor of light bearing full upon the head of the whale. Yet the meteor is half ſtrangled in the miſt which Patrick conjures up around it, by explaining the words thus, "of the crocodile, when he ſwims he makes furrows in the face of *the deep*," though the crocodile never ventures into *the deep* at all, "and leaves a path behind him ſo covered with froth and foam," though the crocodile from his very thinneſs and lankneſs can make no froth, can work up no foam, and can form no path meriting notice from either the naturaliſt or the poet; and though the whale is univerſally known to do all in the moſt ſtriking manner; "that it looks as if it [the deep] were grown old, and were full of grey hairs." How forced, how flat, how frigid! But we ſee all this anility of intellect, all this decrepitude of ſpirit thrown off at once by the juvenile energy of the Septuagint. There the Leviathan "conſiders THE TARTARUS of THE ABYSS as *his captive*, and reckons THE ABYSS itſelf as *his walk*."

"Upon earth, (continues this magnificent deſcription) there is not his like, who is made without fear." Has the *crocodile*, then, no like upon earth? All nature cries out, through all her works, againſt ſuch an aſſertion. Or, is the *crocodile* made without fear? All Egypt cries out, through all her *nomes*, againſt the averment. Yet Patrick has the hardineſs to dilate the paſſage thus: "his fellow is not to be found upon the earth;" O aſtoniſhing! "*where he creeps, indeed, in the duſt*;" a wonderful model of greatneſs, unparalleled upon earth! "but is ſo made that *he cannot be trodden under foot and bruiſed*;" his unparalleled greatneſs being now reduced into a mere exemption of being cruſhed by the foot. The whole world of criticiſm may, perhaps, be challenged, with juſtice, to produce a paſſage ſo ſilly, from a man ſo ſenſible. But attachment to hypotheſis is often a judicial infatuation upon the mind, and is apparently ſo here. "He beholdeth all high things, he is *a king over all the children of pride*." Is the *crocodile* then ſuch a king, and can even the blind bravery of ſticking to an hypotheſis preſume to ſay he is? To my additional aſtoniſhment, it can, and it does. "No, though he lies ſo low, (continues Patrick, as now raiſing him from the duſt,) yet he deſpiſes the talleſt beaſt:" when he was beaten by the dolphin; "and reigns over the oxen and camels;" if he can catch them on the brink of the river; "and all thoſe creatures whoſe long

* The very vulgate retains the word *abyss* here, "eſtimabit *abyssum* quaſi ſenaſcentem."

legs

legs raiſe them to *the loftieſt heights*, whom he maſters and rends in pieces at his pleaſure." Becauſe he is ſtronger than ſome animals much taller, and devours when he can catch them, he is wildly ſaid to *reign* over them. So, that petty maurader in our houſes, a mouſe, may with as much propriety, be ſaid to *reign* over the loftieſt inhabitants, whom he plunders in their bread and cheeſe. But from theſe impertinencies, the mere *goſſamer* of hypothetical commenta ies, let us turn to the ſolid ſenſe, and the judicious ſubſtantiality, of the Septuagint verſion; where "he beholds every thing lofty, HE HIMSELF IS A KING OF ALL THOSE IN THE WATERS." How directly, how expreſsly is this declaration of the Leviathan's royalty over all the greateſt animals in the realm, oppoſed to any ſubſtitution of the crocodile for him! A lizard is ſtill a lizard, even though he be the ſovereign of lizards; as a pigmy is ſtill a pigmy, even though he be an inch taller than the pigmies around him,

And ſtalk a ſtraw breadth nearer to the ſkies.

The giant oppoſed to him muſt look at him with indignation, and terminate all competition at once, by a kick of utter ſubverſion.

Yet there is one ſtroke of deſcription immediately preceding this, which is rendered by our tranſlation in a faint ſort of *generality*, "who is made without fear." As ſuch, it is only a reiteration of many ſtrokes that we have ſeen before. But it carries an energy in the Septuagint, as grand as it is new; and characterizes the Leviathan, as "being made TO BE PLAYED WITH BY MY ANGELS." This indeed is a touch of peculiar ſublimity in deſcription, one beyond any of Grecian or Roman fame. By it even the whale itſelf, ſo formidable before, when he was *lifted up*, is now in place conſidered merely as a play-thing for GOD's angels, a mere lap-dog for thoſe managers of the univerſe, under GOD's providence. By it too, we may peruſe theſe lines of Virgil much more impreſſively than ever; in imagining the ſea deities there to be *mounted in play upon the backs of whales*, while Neptune ſkims along the water in his car:

Tum variæ comitum facies, *immania cete*,
Et ſenior Glauci chorus, Inouſque Palemon,
Tritoneſque citi, Phorcique exercitus omnis;
Læva tenent Thetis et Melite, Panopelaque virgo,
Niſæe, Spioque, Thaliaque, Cymodoceque.

A thouſand forms attend the glorious God,
Enormous whales, and monſters of the flood;
Here the long train of hoary Glaucus *rides*,
Here the ſwift Tritons ſport along the tides;
There *rode* Palæmon o'er the watery plain,
With aged Phorcus and his azure train,
And beauteous Thetis led the daughters of the main.

PITT.

Having thus ſhewn the Leviathan of Job to be the whale of the ſea, we have little need to adduce other paſſages of ſcripture in confirmation of our argument. Yet, as the point has in later times been ſo groſsly and ſo generally miſtaken, I will cite all the few paſſages at full length, either to preclude any objections from them, or to make them corroborative of what I have ſaid before.

I begin with one that is merely on the margin. "Let the day periſh wherein I was born," cries Job himſelf, in a preceding agony of feelings at his

his afflictions,) "and the night in which it was ſaid, There is a man-child conceived *.—Lo, let that night be ſolitary, let no joyful voice come therein. Let them curſe it that curſe the day, who are ready to raiſe up *their mourning*.†" For the laſt words, the Margin gives us ſome that are very amazingly different, even "A LEVIATHAN." Theſe indeed are ſo very different, that we can hardly believe they could poſſibly pr ceed from the ſame original. Yet we find the Septuagint coinciding with our Margin, by tranſlating the laſt verſe, thus, "Let him curſe the night who curſes the day itſelf, who is about to ſubdue THE MIGHTY WHALE." But Patrick, who takes no notice of either the Septuagint, or our Margin, yet gives us this alluſive import of both. "Let the night be as the day (he explains the words) wherein men bewail the greateſt misfortunes, or the time wherein *they ſee the moſt dreadful apparition*." More cloſely to the Septuagint, to our Margin, and to good ſenſe, the explanation would run thus, "Let them curſe it that curſe the day, *who are ready to encounter the Leviathan*." So very formidable here does the Leviathan incidentally appear to have been conſidered, in the days of Job! And ſo very ſtrikingly is the Leviathan here characterized, as *not* the crocodile, but *as* "the mighty whale."

"Thou didſt divide THE SEA by thy ſtrength, (cries the Pſalmiſt to GOD, concerning the march of the Iſraelites through the midſt of the Red Sea), thou brakeſt the heads of the *dragons*," meaning Pharaoh and his hoſt as overwhelmed by the returning waves, and figuring them as what the Margin denominates, WHALES, expreſsly. Yet he inſtantly reduces them into one, by ſaying, "Thou brakeſt the heads of LEVIATHAN in pieces:" Septuagint "the heads of *the* dragon:" "and gaveſt him to be meat for the people inhabiting the wilderneſs," for the wild beaſts of the wilderneſs of Shur ‡, that came down to feed upon the rich banquet provided for them by GOD, when "Iſrael ſaw the Egyptians dead upon the ſea-ſhore §." We thus find Leviathan placed in the Red Sea; and one of the *dragons* or *whales* in that very ſea, to which the crocodile has no acceſs whatever ‖. The crocodile indeed is plainly mentioned as the *dragon* by Ezekiel; yet is mentioned even then with ſuch circumſtances of diſcrimination, as plainly ſhow *that* dragon *not* to be the Leviathan. "Son of man (ſays GOD there ¶) ſet thy face againſt Pharoah king of Egypt, and prophecy againſt him and againſt all Egypt. Speak and ſay, Thus ſaith the Lord God, Behold, I am againſt thee, Pharaoh king of Egypt, *the great dragon* that lieth in the midſt," not indeed of the Red Sea, not indeed of any ſea, but "*of his rivers*, which hath ſaid, *my river* is mine own, and I have made it for myſelf. But I will put hooks in thy chaws **, and I will

---

* Septuagint, much more properly, "may the day periſh in which I was born, and that night in which they ſaid, Behold a man-child."

† Job, iii. 8.

‡ Exodus, xv. 22.

§ Exodus, xiv. 30.

‖ Pſalm lxxiv. 14.

¶ Ezekiel, xxix. 2—4. 9.

** This word, which occurs only here and in xxxviii. 4. but appears ſo ſtrange in both places, is one of the antient words happily preſerved, that ſhow us the origin of our language in this particular. We ſpeak at preſent of our *jaws*. But we ſee the term was originally *chaws*, and hence we de-

I will cauſe the fiſh of *thy rivers* to ſtick unto thy ſcales, and I will bring thee up in the midſt of *thy rivers*, and all the fiſh of *thy rivers* ſhall ſtick unto thy ſcales. And the land of Egypt ſhall be deſolate and waſte, and they ſhall know that I am the Lord, becauſe he hath ſaid *the river* is mine and I have made it." Thus is a crocodile denominated a dragon at times, as he is one of the monſters of the water; and a Leviathan is called equally a dragon, as equally a monſter of the waters; but the one is a monſter of the river, the other a monſter of the ocean, and a monſter there among his brethren the whales.

"In that day (cries Iſaiah, with the ſame ſpirit of alluſive import concerning a future day of retribution from GOD to Egypt,) the Lord with his ſore and great and ſtrong ſword ſhall puniſh LEVIATHAN, the piercing ſerpent:" Septuagint, *the dragon that flees from appearing* by diving: Vulgate, *the Leviathan, that ſerpent as big as a ſpar of timber*: plainly, therefore, a whale; "even LEVIATHAN, that crooked ſerpent:" Septuagint, *the dragon of crooked appearance:* Vulgate, *Leviathan, the tortuous ſerpent:* the dragon that, when he dives, lifts up his back in a rounding ridge above the water, as we know the "bended dolphins play," when the ſea is ſmooth, and as we have juſt ſeen even the whale of the Mediterranean, when ſtranded on a ſhoal, lifting his back pre-eminent over the ſea, like the inverted keel of a ſhip; "and he ſhall ſlay THE DRAGON THAT IS IN THE SEA:" Septuagint, merely *the dragon:* but, Vulgate expreſsly, *the whale that is in the ſea* *. The Leviathan then is the dragon of the ſea, as we have juſt ſeen the dragons to be whales, and as this dragon is expreſsly denominated a whale by the Vulgate. But he is the whale of the Red Sea again, repreſenting again the king and kingdom of Egypt, even intimating a future deſtruction to both, by reference to a part. "Awake, awake, (cries Iſaiah himſelf, explaining it thus:) put on ſtrength, O arm of the Lord; awake, as in *the antient days*, in *the generations of old*. Art thou not it that haſt cut *Rahab*," meaning Egypt †, "and wounded THE DRAGON," which here can be the whale alone, as the prophet has been already interrogating with a view to the paſſage through the Red Sea, and as the prophet goes on to interrogate with the ſame view thus: "Art thou not it which *hath dried the ſea*, the waters of *the great deep*, that hath made *the depths of the ſea a way for the ranſomed to paſs over*. ‡" As the Red Sea, therefore, has no crocodiles, the Leviathan of that ſea can never be a crocodile, and can never be any beaſt but a whale. Here geography unites firmly with language, and their union forms a bar for ever inſuperable by all the exertions of criticiſm, to making the Leviathan merely a *Naiad* of the Nile, or conſtituting the crocodile a ranger in the Red Sea.

Thus is the Leviathan of Job, of Iſaiah, and of the Pſalmiſt, very obviouſly the whale of the ſea. But let me ſubjoin one more teſtimony from the laſt of theſe authors, that is ſtill more deciſive than any of the others, and ſpeaks its own meaning at once. "Lord, how manifold are thy works," exclaims the pſalmiſt in an ecſtacy of admiration, that does high

---

rive our *chawing* or *chewing*, even *chewing* in our Bible at Leviticus xi. 4. Deut. xiv. 7, &c. and *chawing* in common converſation.

* Iſaiah, xxvii. 1—2, Vulgate, "ſuper Leviathan ſerpentim vectem, et ſuper Leviathan ſerpentem tortuoſum, et occidet cetum qui in mari eſt."

† Pſalm lxxxvii. 4, lxxxix. 10. ‡ Iſaiah, li. 9—10.

honour

honour to his underſtanding and feelings; "the *earth* is full of thy riches: ſo is *this great and wide ſea*, wherein are things creeping innumerable, both ſmall and great beaſts; *there go the ſhips*, and *there* is that LEVIATHAN whom thou haſt made to *play* therein," or (as the verſion of the Liturgy ſpeaks) to "take his paſtime therein," or (as the Vulgate ſays) *that dragon whom thou haſt made to mock him*, in fact to be a *plaything* (as GOD has ſaid before to Job) *for the angels of God**. This *is* deciſive indeed, and precludes all poſſibility of adding to its evidence, even if there were any other paſſages in ſcripture that mention the Leviathan. But there are none. And at the cloſe I need only remark, how perverſely the world of critics has been running wild from the truth for the laſt century and a half, in contracting the big robuſt limbs of the Leviathan into the thin ſpare length of a crocodile; when our own verſion of the Bible, the very firſt time that the Leviathan appears upon the text of it, places its own interpretation of the animal as *a whale* upon the Margin! † Perhaps I may aver with truth, what this inſtance preſſes ſtrongly upon my mind, and what the preſumptuous petulance of modern critics imperiouſly demands to be ſaid, if it can (as I think it can) be ſaid with truth; that, in Biblical criticiſm eſpecially, the older opinions are almoſt always the juſter, and that an affectation of refinement, or a fondneſs for novelty has betrayed more ſcholars into folly of late, than ignorance or inattention had ever betrayed before.

(To be continued.)

DEFENCE OF DR. PALEY.

MR. EDITOR,

I Have lately read your elaborate criticiſm upon a pamphlet which I have not ſeen, in anſwer to Dr. Vincent's "Defence," which I have alſo not ſeen, but with both of which your copious extracts have made me tolerably acquainted. The "Layman" poſſeſſes a goodneſs of intention, which makes him reſpectable. His opinions alſo are judicious as far as they concern the queſtion, which he has truly ſtated, and the negative of which he has proved to the ſatisfaction of every man, whoſe prejudices are not habitual and inveterate. It is ſomewhat ſingular, however, that the only general argument adduced by him applies equally to every inſtitution, "in which to correct abuſes is not to innovate (I quote the writer's words) which may probably have ſuffered from the hand of time," and leads to concluſions, which you, Mr. Editor, do not wiſh to encourage.

With his remarks on Dr. Paley I am not ſo well ſatisfied. They diſcover a degree of harſhneſs and petulance ſtrongly contraſted by the temper and good ſenſe, which diſtinguiſh the body of the pamphlet. His firſt objection is to the definition of moral philoſophy, and the reaſons given for the uſe of ſuch a ſtudy. Dr. Paley proceeds upon a ſuppoſition, that the ſcriptures (for his obſervation certainly does extend to them) are liable to be miſapplied, which the layman in the concluſion which he wiſhes to

---

* Our Pſalms, civ. 25—26, Vulgate, ciii Pſalm, "Draco quem formaſti ad illudendum ei." † Job xli. 1.

draw againſt him ſeems unwilling to allow. Now, Sir, does it follow, that a rule however generally true, if rightly applied, may not be ſubject to miſconception and abuſe, through ignorance or perverſity? Is it of ſmall importance to the ſerious enquirer, who without ſuch aſſiſtance might not have diſcovered it at all, certainly could not ſo eaſily, that the precepts of poſitive revelation, inſtead of being contradicted, are confirmed and enforced by the ſenſe, the reaſoning, the experience of mankind? If the Layman will take the trouble of reconſidering the introductory obſervations of Dr. Paley, he will find, that the philoſopher preſumes not that the ſcriptures *cannot* be applied without the interpoſition of the moraliſt (as the layman miſrepreſents him) but that they may *very probably* be miſinterpreted without aſſiſtance, and that *therefore* the uſe of ſuch interference is not ſuperſeded. The moſt malignant ſagacity cannot diſcover, that he conſiders morality as ſeparable from revelation, the abſurdity of which attempt, in an early part of his work, he diſtinctly points out.

Well, Sir, this perhaps may be ſo, but ſtill it is ſhamefully preſumptuous that Dr. Paley ſhould attempt to determine what is the proper buſineſs of revelation.—Why?—You know, Mr. Editor, that the heathen philoſophers abounded in ſentiments of morality and virtue, which would do honour to a Chriſtian. You know likewiſe, that they did not poſſeſs a *general* and *certain* rule, an *univerſal* motive, which would bear them out in all caſes, and from which they could reconcile *apparent* contradictions. You muſt remember, Sir, (whether the Layman does or not) in what manner the utile & honeſtum were preſſed into the ſervice, and how unequal they were, taken ſingly, or together, to lead to a juſt and general concluſion. Now, Sir, revelation "by bringing Immortality to light" did introduce this *certain* rule, this *general* motive, this *higher* ſanction, which was wanting, and to enforce which *does* therefore ſeem to be the moſt proper buſineſs of it. The obſervation then, as it applies to the effect of revelation upon morality, and it was meant to extend no farther, is ſtrictly true.

I come now to the definition of virtue, which is ſuppoſed by the Layman to connect "the doing good to mankind" and "obedience to the will of God," which, in reality, are ſeparable, and to exclude *mere implicit obedience* from the rank of "acceptable ſervice." The Layman has not underſtood, or attended to, the general reaſoning on this ſubject. It is demonſtrated by Dr. Paley, that God wills the happineſs of his creatures, and therefore by obeying his will, you conſult their happineſs. With what truth then can it be ſaid, that according to this definition, we muſt wait till the effect of each action upon ſociety at large is calculated, when this inquiry, upon Paley's principle, is ſatisfied by aſcertaining the will of God, which he pronounces to be "the whole buſineſs of morality?"—— Take an inſtance;—meet the Layman's caſe. A man of affluent fortune is reduced by events unforeſeen and unavoidable to extreme want: let us ſuppoſe a numerous family dependent upon him;—the impoſſibility of his making proviſion from the ſuddenneſs of the change, with other circumſtances uſually introduced by writers who favour the doctrine of *extreme neceſſity:* let us ſuppoſe an opportunity preſented to him of relieving his wants by means unfair indeed, but where the proſpect of advantage is certain, the probability of detection remote;—that he ſubmits to the worſt from a ſenſe of duty. The obedience here is obvious; but is "the doing good to mankind" out of the queſtion? Is his forbearance nothing? Does

he

he not rather confer upon them the only benefit, which his ſituation admits, by refuſing to violate thoſe regulations upon which the peace of ſociety depends? In this extreme caſe, it is obvious that you cannot ſeparate the will of God from the good of man, and a fortiori are they inſeparable as you increaſe the means of doing good in the agent adduced by way of example.—*Mere implicit* obedience then is not excluded by the definition, but neceſſarily includes the former part of it, namely, the doing good to mankind. This candid critic will not, or cannot, recollect, "that piety and reſignation under the ſufferings to which we are called, teſtify a truſt and acquieſcence in the divine counſels more acceptable perhaps than the moſt proſtrate devotion; afford an edifying example to all who obſerve them, and may hope for a recompence amongſt the moſt arduous of human virtues." Pal. Mor. Phil. v. 2, p. 21. The principle of "Expediency" is introduced only to illuſtrate the objection juſt canvaſſed, but is not diſcuſſed. It therefore deſerves no notice. With reſpect to the ſophiſtry alſo employed on the ſubject of the articles, the Layman is unanſwerable, for he has given us no reaſons.—Yet this is the way, Mr. Editor, in which is arraigned and condemned a man, in the decline of life and of declining health, diſtinguiſhed by firſt-rate talents, by uſeful and ſplendid acquirements, by the indefatigable inſtruction of youth, by the ſucceſsful ſupport of the Chriſtian religion in an age of doubt and infidelity,—by virtues, which have ſecured to him the eſteem of the wiſe and of the good, and which, if theſe requiſites only had been neceſſary, would long ſince have advanced him to the firſt eccleſiaſtical dignities in this country. That I, or the Layman, "*(for which,* according to him, *the probability is)* may not poſſeſs *talents or information for ſuch meagre and barren researches,*" as is the ſtudy of morality, I am ready to admit, but why this argumentum *ab ignorantiâ* ſhould be applied to the diſadvantage of Dr. Paley, who does poſſeſs theſe diſtinguiſhed qualifications in an eminent degree, I cannot ſo eaſily diſcover. May I be permitted, Sir, by way of concluſion, to recommend it to the Layman, if he ſhould again interfere with this great moral and political philoſopher, to be a little more diſtruſtful of his abilities? The *argumentative* univerſity, if he had profited by its inſtructions, would have taught him better. Will he forgive me, if I inſinuate that he is not quite equal to the attempt? Now let him go back to his controverſy. Dr. Vincent is nearly ſubdued, and, if any thing yet remain, the Layman, with your aſſiſtance, will be more than a match for him. But truſt me, Sir, that the principles of Dr. Paley and his application of them, it is not in the power of the Layman, even under your protection, to controvert or refute.

CANTAB.

LITERARY INTELLIGENCE.

New French Books, just imported by J. DEBOFFE, Bookseller, *Gerrard-street, Soho.*

Recueil de Combats et d'Expéditions Maritimes: the five first Numbers, 8l. 8s.

Nouveau Tableau de Famille, ou la Vie d'un Pauvre Ministre de Village Allemande, par Auguste La Fontaine, 5 vols. 15s.

No. XX. Histoire Naturelle des Oiseaux d'Afrique, 4to. & Folio.

No. VIII. Histoire Naturelle des Oiseaux d'Amérique.

Montucla, Histoire des Mathématiques, Vol. III. and IV. 4to. in boards, 2l. 2s.

No. VII. Histoire Naturelle des Perroquets.

Brisson, Dictionnaire Raisonné de Physique, 2d edition, 6 Vols. 8vo. with Atlas, 2l. 2s.

No. IX. Bibliothéque Commerciale, par Peuchet.

No. I. Le Liliacées, by Redoubté, Folio, coloured Plates.

Voyage en Afrique, pendant les Années 1785, 1786, et 1787, dans les Contrées Occidentales de ce Continent, par Golberry, 2 Vol. 8vo. Plates.

Traité de Législation Civile et Morale, par Bentham, 3 Vols. 8vo. br. 18s.

Esprit de l'Histoire, ou Lettres Politiques et Morales d'un Pere à son Fils, par Ferrance, 4 Vols. 8vo. 1l. 4s.

Tableau des Etats Danois, 3 Vols. 8vo. 18s.

Compleat Sets of the Histoire Naturelle des Champignons, by Bulliard, coloured, may be had.

INDEX

TO

THE TWELFTH VOLUME.

A.

ADDINGTON, Mr. compared to Addiſon, 201.
Æſop's Fables, conjectures reſpecting an early edition of, in the Engliſh language, 232, 233.
Agricultural Societies, their utility inveſtigated, 37.
Alexander the Great, rapid view of his atchievements, 119—121
Alliteration, ludicrous ſpeciments of, 207, 208.
Almighty, objection to the limitation of the period of his works, 85.
Animal heat, obſervations on the different theories reſpecting, 243.
Arabic numerals, on their introduction into England, 352.
Atheiſt, poetical account of the death of the, 137.
αιων, reflections on the meaning of that word, 86.

B.

Bacon's (Lord) comprehenſive view of logic, 3.
Bank, its capital, &c. ſtated, 261
Banks, country, arguments in favour of, 209.
———————, nature of, explained, 263.
Bathing, manner of, in Finland deſcribed, 386.
Bears, manner of hunting in Finland, 386.
Bedford, the late Duke of, his private and public character inveſtigated, 33—36; account of his behaviour in his laſt moments, 39.
Behemoth and Leviathan, remarks upon the, 513—531.
Belzance, Marquis of, his horrid maſſacre at the time of the revolution, 396.
Bible, neceſſity of believing both the Old and New Teſtament, 65.
——, ſpecimen of the manner of printing Reeves's new edition of, 161.
Blagdon Controverſy, examination of the, and motives of the perſons concerned in it, expoſed, 99—112.
Blagdon Controverſy, farther particulars reſpecting the, 300—308.
———————————, a Jacobinical writer on the, expoſed, 428—444.
Blood, opinions reſpecting its circulation, and its importance in the animal economy, 466—468.
Boatmen of Finland, their ſkill and intrepidity, 388.
Bonaparte, account of, in a new biography, with anecdotes and remarks, 482—487
Bullocks, highly fattened, a diſadvantage to the community, 37.
Burke, poetical addreſs to, 133.

C.

Cameron of Lochiel, character and deſcription of, 346.
Campbell, Dr. defended by Mr. Keith, 224. 309—329.
———————— proof of his miſrepreſentation of the ſentiments of antient writers, 378.
Character, account of a very ſingular, reſiding at Stockholm, 248.
Charles, Prince, account of, and the motives which induced him to viſit Scotland in 1744, 344.
Chemiſtry, preſent ſtate of, and its great utility to mankind, 161; a very uſeful work on, recommended, 162.
Children, conſequences of exceſſive indulgence of, 124.
Chronological table, account of one on a new plan, 402.
Chriſt, convincing proof of his foreknowledge, 175.
——— how made unto us and ſanctification, 375.
Chriſtian Obſerver, account of, and objects of its founders, 99.
——— philoſopher contraſted with Voltaire, 473.
Chocolate, account of, and the manner of making it in France, 496.
Cicely, Ducheſs of York, the mother of Richard III. extraordinary calamities of, 228, 229.

Circulating medium, of what kinds of paper it conſiſts, 261.
Circulation of the blood, its importance in the vital functions, and different opinions concerning it, 466.
Clergy, Sir W. Scott's juſt eulogy upon them as a body, 198.
Clergymen, grievences of, in conſequence of the tyrannical ſtatute reſpecting them. 84.
Coals, neceſſity of impoſing a duty on thoſe exported from the united kingdoms, 204
Colonial produce of Great Britaina, table of, 477.
Colonies, remarks on the ſtate of the, and on the work of Raynal, 475.
——— the Weſt India, obſervations on their importance, and on the conduct to be purſued towards them, 270.
Colpeper, T. account of, 353.
Commercial enterprizes, account of ſome ſtriking, undertaken by different ancient nations, 400.
Commodities, how affected by paper credit, 266.
Commonwealth, a well regulated, not to be found in the hiſtory of Athens or Lacedemon, 121—123.
Conſcience, curious illuſtration of, 80.
Coxe, Mr. cenſured by a modern traveller, 256.
Country banks, the nature of explained, 265.
Credit, commercial, origin of, 260
Crocodile not the Leviathan, 522.
Cyclopædia, the new, inveſtigation of its principles, 181; the cloven foot diſcovered, 183; remarks on the parts ſuppoſed to be written by the editor, 183—190.

D.

Deiſt may have juſt notions of the Deity, and whence derived, 174.
Dogs, deſcent of all ſpecies proved to be from one genus, 89.
Drummond, Mr. defended againſt the attack of a modern hiſtorian, 348.

E.

Earth, ſubſtance of the, divided into ſeven genera, 90.
Economics, definition of the term, 241.
Education, an important deception in, pointed out, 42.
——— a proper, its effect on females, 54.
——— precautions relative to, 130.
——— female, eſſay on, 288.
Egypt, Gen. Reynier's account of the late war in that country, 489.
England, deſcription of her extent of colonial poſſeſſions, 477.
Engliſh language, its excellence, 43.
Entertainments, account of the moſt general in Sweden, 250.
Eſcape, ſingular, of a gentleman condemned to death by the French Military Tribunal, 398.
Examples bad, in the Old Teſtament, mentioned only as hiſtorical facts, 175.
εκκλησια, diſcuſſion of the true meaning of this word, 215, 216.

F.

Finland, method of travelling over the gulf of, 379.
Flights of fanaticiſm, an account of that poem, 134.
Fluids of the human body, deſcription and definition, 464.
Forbes, Duncan, account of, and the meaſures purſued by him at the time of the rebellion, 342, 343.
Formality of the Swedes, accounted for, 251.
Fox, Mr. his aſſertion on the death of the duke of Bedford examined, 32.
——— a new character of, 297.
French fleet, account of the appearance of one on the Engliſh coaſt, in 1586, a fact not mentioned in hiſtory, 234.
——— people, juſt deſcription of their preſent ſtate, 204.
Furnaces, obſervations reſpecting the heat of, 93, 94; account of a man inſtantaneouſly conſumed in one, ib.

G.

Gaſcons, obſervations on their moral character, 496.
Geneva, deſcription of, 212.
God, a modern author's opinion of, 86.
—— the origin of, diſcovered by a French philoſopher, and to what attributed, 96.
——'s ancient people, account of the promiſed converſion of, 373.
Grain, ſcarcity of, to what attributed, 283.
Grandeur, human, on the periſhable nature of, 339.
Grammar, letter on, 289.
Grammars not ſo important as oral inſtruction to youth, 43.
Graſs, beſt method of converting into tillage, 283.
Grazing experiments, doubts as to the utility of, 37.
Gold coin, its chief uſe in commerce, 262; how it may be raiſed above its value, 265

Haller,

H.

Haller, Mr. his anſwer to a letter of Voltaire, 474.
Harpur's (Sir W.) public ſchool at Bedford, increaſe of the revenues of, 47.
Heat, the natural, of the human body, its degrees, 470.
Henry VIII. motives which ſtimulated him to oppreſs the clergy, 190.
Highlanders, their characteriſtic prudence, &c. deſcribed, 345.
Highlands of Scotland, a modern account of, 389.
Hiſtorian, requiſites of the, 22.
Hiſtory, advantages of, and neceſſity of purſuing it regularly, 117.
Hiſtorian, a partial one examined and expoſed, 144—151.
Homer, account of, and the age in which he lived, 452; compariſon of the German and Engliſh tranſlators of his works, 456—461.
Horace, inſtance of acute criticiſm on one of his odes, 279.
Human nature, true character and eſſential doctrines of, 53.
Hurd, Biſhop, and Father Catrou, extraordinary coincidence between, 277.
Hypotheſis and induction, what, 4.

I.

Jacobiniſm, definition of, with remarks on the preſent ſtate of it, 182.
Iffland, the German dramatiſt, ſome account of, 491.
Impartiality indiſpenſibly requiſite in the hiſtorian, 23.
India, or Hindoſtan, account of, 390.
Inheritance, a new ſpecies of, and facility of procuring a title to, 70.
Iron, chemical account of, 166.
Inſcriptions, account of ſome extraordinary, on the walls of the tower, 233.

K.

Kenyon, Lord, biography of, 286.
King, the preſent, reaſon for his not excluſively patronizing whigs, 24; falſe aſſertions reſpecting, controverted, 25.
—— of Sweden, ſome account of the preſent, 253.

L.

Ladies, the Swediſh, ſome account of, 249.
Land, on the neceſſity of duly purifying, 285.
——, arable, ſtrong reaſon for turning it into paſture, 209.
Legacy, account of a ſingular, 51.
Letters, on their invention, and how firſt employed, 238.
Leviathan and Behemoth, remarks upon the, 513—528.
Loans, not the cauſe of the late diſtreſs of the bank, 203.
Locke, effect of his works on ſociety at the preſent day, 67.
Logic, definition of, 1.
Love-feaſt of the methodiſts compared to the profane rights of the heathens, 137.
Life inſurances, important trial relative to, 200.
Linnæus, account of the gradual enlargement of his work, 240.
—— ſingular account of his vanity, 382.
Livings, on the abſurdity of the modern propoſals for equalizing, 195.
Lungs, deſcription of the, 469.

M.

Man, curious idea reſpecting the eſcape of the inferior caſts of, at the time of the deluge, 89.
——, a new diſſertation on the creation of, 86; idea reſpecting the different ſpecies of, 88; deſcent of all from one pair teſtified by Moſes, 89.
Medal, account of an unique, ſtruck by Charles I., 229.
Mental operations, on the different claſſes of, 7.
Methodiſt ſermon, ſingular preface to one, 291.
Mind, pleaſing illuſtration of the, 78.
More, Miſtreſs, her intereſt in the Blagdon controverſy impartially expoſed, 99—112.
——, violent attack on her by a Jacobinical writer, 428.

N.

Nature, ways of inveſtigating the laws of, 3.
Naval Enterprizes, account of the moſt ſtriking ancient, 399.
Navy, in the time of Elizabeth, where laid up, 230.
Non-reſidence, forcible objections to the ſtatute of, 191; its ſpecific proviſions combated, 192; Lord Bacon's opinion on the oppreſſive reſtrictions of the former act; 193.
Notes, their effect upon the ſpecie of the bank, 263.
Numerals, Arabic, their introduction into England, 352.

O.

Old Teſtament, neglect of, reprobated, 65.

Oriental

Oriental literature, preface to a work on, 499—502.
Overſeers, their negligence the real cauſe of the increaſe of paupers, 72.

P.

Paley's ſyſtem of morals, remarks on, 65—66.
Pall, a remarkable one at Dunſtable, 48.
Pamphilæ, at Weſtminſter ſchool, aſſertion reſpecting, in the Anti-jacobin Review, confirmed, 63.
Paper credit, conſequences of, 261.
Paupers, cauſe of their great increaſe, 72.
Perception, modern definition of, examined, 2.
Percival, his character by Dallas, 53.
Poets, ſpecimens of reſemblance between ſome ancient and modern, 277.
Poetry,—The Wild Roſe Bud, 289.
Poor, Mr. Dudley's account of, the preſent ſtate of, 70.
Preſs, remarks on the liberty of the, in Sweden, 254.
Pſalms, ſpecimen of a new verſion of the, 300.
Proviſions, dearneſs of, attributed to a decreaſed population, 205.

Q.

Queen Anne's bounty, account of the diſtribution of, 194.

R.

Rebellion, hiſtory of the, in Scotland, 338—341.
Religion, conſolation afforded by, in the time of diſtreſs and death, 16.
Religious education, argument in defence of, 47.
Revelation, opinion of a gentleman reſpecting, ſtated and refuted, 75.
Revolution in Sweden, ſome account of, 252.
———, the French, effects of, on opinions and manners in this kingdom, 127.
Righteouſneſs, how made unto us by Chriſt, 374.
Rights of nations, queſtions reſpecting, 281.
Rollin's Belles Lettres, ſtrong recommendation of, 65.
Roman camp, deſcription of one in Weſtphalia, 225.

S.

Sabbath day, on the prevalent practice of violating, 421.
Sabbatical æra, arguments in ſupport of a, 91.
Saint, contemplation of one, on ſuicide, 78, 79.
School at Bedford, increaſe of the revenues of, 47.
Schoolmaſter, on the eſtimation of, 48.
Schools, public and private, good effects of inveſtigating their reſpective advantages, 61, 62; hints for a reformation in the former, 62, 63.
Scotland, Highlands of, account of, by a modern author, 339.
Sea calves, or ſeals, account of, and their manner of rearing their young, 381.
Secrets, on the preſent general diſcovery of, 258.
Self-love, the principle of human actions, remarks on that theory, 10, 11.
Sermon, a curious methodiſtical one analyzed, 290—296.
Serpents (in firework), when firſt exhibited, 357.
Seven, peculiar circumſtances reſpecting that number, 90.
Shadrach, Meſheck, and Abednego, arguments to prove that they might have been preſerved by natural cauſes, 93.
Sheep fat, the value of only imaginary, 37.
Signilſcar, an iſland in Sweden, account of, 381.
Silfverſkielm, Baron, a diſciple of Meſmer, account of, 383.
Skeleton, account of a curious one filled with lead, found at Newport Pagnel, 51
Skin, the human, its form, &c. deſcribed, 470.
Slave trade, remarks on by a French writer, 477.
Solids of the human body, doctrine of, 465
Solomon's Song modernized, 74; known to be the fountain of Moravianiſm, ib.
Sorrow, the moſt bitter deſcribed, 15.
Spaniſh women, account of, 498.
Spoon, curious anecdote reſpecting a ſilver one, 383.
Statutes, in certain inſtances not obligatory, 64.
Stewart, houſe of, reflections on its peculiar misfortunes, 338.
Stonehenge, account of the fall of ſome ſtones at, 236.
Style defective in learned authors, not uncommon, an inſtance given, 268.
Subjects, proofs that they cannot poſſeſs the power of ſovereignty, 138.
Subſtances, natural, new diviſion of, 90.
Suicide, contemplation of a ſaint reſpecting, 78, 79.
Sufferings in the future world, deſcription of, 451.
Summary of Politics.—Reaſons of the Editor for ſuſpending his obſervations, 330; ſolemn advice to Engliſhmen, ib.; firſt conſequences of the peace, 331; majority in favour of miniſters probable cauſe of, ib.; ſucceſs of the diſſenters in the late election, 332; diſgraceful elections in different parts of the country, ib.; thoſe

thoſe of Norwich, Herts, and Middleſex, particularly noticed. 332, 333; ſtrictures on the character of Sir F. Burdett, ib.; remarks on the conduct of the king's banker, ib.; on the ſingular conduct of ſeveral great and illuſtrious perſonages, 334; character of Sir F. Burdett's committee, 335; Mr. Byng's duplicity cenſured, ib.; a ſingular pamphlet, on the conſulſhip for life, noticed, 336; teſt propoſed by a candidate for the repreſentation of London, ib.; queſtion reſpecting the capability of Mr. Combe, for a ſeat in parliament, ib.

Style, remarks on, 504; difficulty of claſſifying, 508.

T.

Tetrao urogallus, account of that bird, and manner of catching it, 385.

Tithes, plan propoſed by a clergyman, in lieu of, 285.

Tooke, the Rev. J. H. *Eſquire*, his opinion of ordination, 420.

Traveller and his companion, account of, 510.

Travelling, remarks on, 247.

Travels, books of, remarks on their utility, 494.

V.

Vaſe, account of a curious one dug up at Adrian's villa, and purchaſed by the late Duke of Bedford, 48.

Vibrations, remarks on the theory of, 5, 6.

Vice, the greateſt juvenile, importance and difficulty of reſtraining it, 125.

Virtue, neceſſity of never truſting it to the affections, 55.

Virtue or Vice, conſpicuous, in proportion to the eminence of ſtation, 33.

———, a new definition of illuſtrated, 12.

Vincent, Dr. cenſured by a layman for his attack on the Biſhop of Meath, 60.

Vitality, to what referred, 466.

Voice, the cauſe of in animals, 469.

Voltaire, his conduct in his old age, 472; chriſtian philoſopher contraſted with him, 473.

Univerſities, German, ſome account of the, 463.

W.

Wages, conſequences reſulting from the general increaſe of, 71.

War in Egypt, Reynier's account of it, 489.

Wilkes, Mr. account of the proceedings againſt him, 26.

Wiſdom, how made unto us by Chriſt, 376.

Women of Spain, deſcription of, 498.

———, corruption of, by the French Revolution, 128.

Table of the Titles, Authors' Names, *&c. of the Publications reviewed in this Volume, including both the* Original Criticiſm, *and the* Reviewers Reviewed.

A.

Acerbi's Travels through Sweden, Finland, and Lapland 247, 379

Anagram 446

Animadverſions on the Curate of Blagdon's Three Controverſies 306

An Appeal to Experience and Common Senſe 204

Anſwers to Correſpondents 112, 224

Archæologia; or Miſcellaneous Tracts relating to Antiquity 225, 351

Artifice Expoſed 110

Atcheſon's Letter, addreſſed to Rowland Burdon, Eſq. M. P. on the preſent State of the Coal Trade 446

B.

Barrow's Eſſay on Education 42, 124

Bartley's Curſory Obſervations on the Converſion of Land into Tillage 208

Barton's Sermon, preached at Hendon, Middleſex, in December 1800 191

Belſham's (T.) Elements of the Philoſophy of the Mind 1

——— (W.) Memoirs of the Reign of George III. 21, 139

Berdmore's Specimens of Literary Reſemblance 274

Biſhop

Biſhop of London's Summary of the principal Evidences for the Truth of the Chriſtian Revelation 171
Blagdon Controverſy 97
Blumenbach's Phyſiological Inſtitutes 463
Boak's Calumny Refuted, in reply to ſeveral Charges advanced by Mr. Spencer 304
——— Elucidations of Character, occaſioned by a Letter from the Rev. Mr. Lewis ibid.
Boyle's Lectures 546
Britton's and Brayley's Beauties of England and Wales 47

C.

Carr's Sermon, preached before the Stamford Lodge of Odd Fellows 412
Cid; a Tragedy from the French of Corneille 205
Communications to the Board of Agriculture 288
Copy of a Petition from the Pariſh of Allerton to the Rector 108
—— of a Correſpondence between the Lords of the Admiralty, Earl St. Vincent, Earl Spencer, and Sir John Orde, Bart. 425
Cottle's John the Baptiſt 81
——— New Verſion of the Pſalms of David 299
Courtier's Pleaſures of Solitude 298
Criſis of the Sugar Colonies 269
Critical Enquiry concerning the Moral Writings of Dr. Johnſon 82

D.

Dallas's Percival; or Nature Vindicated 52
Daubeny's Eight Diſcourſes on the Connection between the Old and New Teſtament 368
Dream, a poem 298
Drewitt's Letter to the Editor 104
——— Illuſtrations of Falſehood, in Reply to Mr. Spencer's Publication 308
Dudley's Obſervations reſpecting the State of the Poor 69
Duties of Electors, with Anſwers to Reviewers 415

E.

Elements of Natural Hiſtory, &c. 238
Errata 447
Erratics: by a Sailor. Vol. I. 206
——— Vol. II. 207
——— Vol. III. ibid.

F.

Fiſcher's Travels in Spain in the Years 1797 and 1798
Fitzgerald's Tears of Hibernia diſpelled by the Union 205
Force of Contraſt, a Quotation 304

G.

G——'s Vie Polemique de Voltaire 472
Garnett's Sermon, preached at the Cathedral Church of Wincheſter 413
Garrett's Light ſown for the Righteous, yclep'd a Sermon 290
Gaultier's Method of making Abridgements 426
Greene's Relation of Circumſtances, which occurred in the Province of Lower Normandy 392

H.

Hare's Eſſay on the Unreaſonableneſs of Scepticiſm 73
Hawker's Zion's Pilgrim 78
Hiſtory of Bonaparte 482
——— Ilium or Troy 266
Home's Hiſtory of the Rebellion in the year 1745 337
Honeſtior's Reproof of Honeſtus 105

I.

Jealouſy; or, the Dreadful Miſtake 301
Iſland's Account of my Efforts and

and my Succeſs as a Comedian, and as a Dramatic Author 491
Impartial Thoughts on the intended Bridge over the Menai and Conway 206
Impolicy of returning Bankers to Parliament in the enſuing General Election 301
Juvenile Friendſhip, or the Holidays; a drama 424

K.

Keith's Defence of Campbell's Lectures on Eccleſiaſtical Hiſtory 210, 309
Kendall's Abſtract of the Holy Scriptures 73
King's Morſels of Criticiſm 85

L.

Layman's Remarks on Dr. Vincent's Defence of Public Education 59
Letter to the Hon. C. J. Fox 208
——— ——— ——— on the Death of the late Duke of Bedford 32
——— addreſſed to a Member of the Houſe of Commons, on the Stat. 22 Hen. VIII. 84
——— in anſwer to one, written by a Stranger aſſiſted by the Jacobin Prieſts of the Weſt Riding 205
——— to Sir Joſeph Banks, K.B. 208
——— addreſſed to the Hon. C. J. Fox, in conſequence of his Speech on the Character of the late Duke of Bedford 416
———s on the Dead. Part II. 201
Levett's Aſtronomical and Geographical Leſſons 423
Life of Touſſaint L'Ouverture 429

M.

M——'s Journey to Switzerland and Italy 509
Mac Sarcaſm's Life of Hannah More 428
Manual of Religious Knowledge for the Uſe of Sunday Schools 77
Marmoriere's Elnathan; or the Ages of Man 449
Maſſouf, or the Philoſophy of the Day 300
Mawe's Mineralogy of Derbyſhire 68
Michaelis's Literary Correſpondence 499
Modern Hiſtory of Indoſtan 489
Morice's Treatiſe on Brewing 429

O.

One other Sample of Mrs. More's Village Politics 107
On the probable Effects of the Peace, with reſpect to the Commercial Intereſt of Great Britain 203

P.

Parents Friend 424
Pariſhioners of Allerton's Defence of the Rev. Mr. Boak 107
Paternal Preſent 301
Peters's Two Sermons, preached at Dominica, in April 1800 189
Pettinger's Alterative Epiſtle, addreſſed to Edward Spencer, Apothecary 303
Pindar's Iſland of Innocence 30
Polwhele's Illuſtrations of Scriptural Characters from the Four Goſpels 406
Popular Tales of the Germans 30
Practical Remarks, and Precedents of Proceedings in Parliament 425
Pradt's Three Ages of the Colonies 475
Provincial Coins and Tokens, iſſued from the Year 1787 to the Year 1801 424
Public Credit in Danger; or Frauds on the Revenue, &c. 297
Public Education and the Britiſh Critics 44

R.

Reeves's Editions of the Bible, &c. &c. 151
Rees's New Cyclopædia 178
Remarks on Mr. Morgan's Comparative View of the Public Finances, from the Beginning to the Close of the late Administration 297
Report of the Proceedings on the Second Trial, Kerslake against Sage and others, Directors of the Westminster Life Insurance Office 200
Reynier's Account of Egypt after the Battle of Heliopolis 487
Richardson's Maid of Lochlin 18
Ridout's, of Bristol, Letter to Mr. Spencer of Wells 111

S.

Sandford's Sermon for Young Persons 25
Saunter's Literary Leisure, or Recreations 288
Shepherd's (Dr.) of Bath, Letter to Mr. Spencer 111
Short Memoir of the Life and dying Experience of Jane Countess of Burford 83
Sketch of the Life and Character of Lord Kenyon 286
Spencer's Letter to the British Critics 112
——— Truths respecting Mrs. Hannah More's Meeting-house, and the Conduct of her followers 301
Spirit of Anti-Jacobinism for 1802 131
Substance of Sir W. Scott's Speech on Non-Residence 190
——— Mr. Windham's Speech in the House of Commons, Nov. 4, 1801, (2d ed.) 203

T.

Thiebault's Treatise on Style 503
Thompson's Select Translations from the Works of Homer and Horace 425
Thomson's System of Chemistry 161
Thornton's Inquiry into the Nature and Effects of the Paper Credit of Great Britain 258
Three Short Discourses on Faith in the Gospel, the Manner of Christ's Teaching, and Future Retribution 415
To our Readers 447
Tytler's Elements of General History 113, 398

V.

Villainy Detected 110
Von Martens' Compendium of the Law of Nations 281
Voss's German Translation of Homer's Iliad, &c. 452
Utility of Country Banks considered 209

W.

W. A. on the Christian Observer 98
Williams's Removal of Judgments a Call to Praise; a Thanksgiving Sermon 411
Worlds Displayed 423

ERRATA.

P. 411, l. 14, adapted for adopted—P. 412, l. 16, *were* for *are*—Ibid. l. 7, *trouble* for *trembling*—Ibid. l. 32, these for these—P. 413, l. 6, "but" is put before these words "on the present occasion," instead of being put after them—Ibid. l. 27. *to* instead of *with*.